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UNDER THE DIRECTION OF THE DEPARTMENT OF EDUCATION
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THE CATHOLIC EDUCATIONAL REVIEW

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The Philosophers and American Catholic Education

by THOMAS T. McAVOY, C.S.C.

IF THERE is any single improvement in Catholic education to which Catholic administrators can point with pride during the past fifty years, it is the re-establishment of Thomistic philosophy in our Catholic colleges and universities. When the movement which was to eventuate in the National Catholic Educational Association was formed in April, 1899, in the St. James Parish Hall in Chicago, Catholic Philosophy was feeling the first impulse of the interest of Pope Leo XIII in the revival of scholastic philosophy. Since that time—especially after the rejection of Modernistic trends in 1908—new textbooks have been prepared, noted teachers have appeared in our colleges, and departments of philosophy have been formed to deal with the correlation of the traditional scholastic solutions and the complicated problems of the present day. But this development has not been too well planned, nor have the solutions found in our present colleges and universities the real aim of Catholic education in the United States.

When the Association of Catholic Colleges, later to become the National Catholic Educational Association, was formed under the leadership of Bishop Thomas J. Conaty in 1904, there were already several Catholic colleges and universities in the country. The Catholic University was just completing its first decade of a stormy career. As a matter of fact, that decade had pointed out to those superiors of seminaries and colleges at this initial meeting some of the essential problems facing the proper development of Catholic higher education in the United States. These founders began at the bottom. For them, the first problem was the development of the Catholic high school. There were many parish elementary schools and there were many private academies. But Father James A. Burns, C.S.C., proposed that the next step was the establishment of public Catholic high schools, and the separation of the existing academies from the colleges to which they were generally attached. These proposals were not universally welcomed. Some felt that the

existing academies would necessarily suffer financial losses. Others saw that if the generality of the Catholic youth of the country were to be herded into these schools the high standards possible in the private academies would have to be lowered. Those who were devoted to the ancient classics predicted that their favorite subjects would soon lose out in such schools.

The establishment of these schools occupied much of the attention of diocesan educators for the greater part of the first twenty-five years of the association, especially in the larger cities of the Middle West. Great credit must be given to those leaders and to those members of teaching communities who tried to take care of the financial and teaching burdens imposed by these efforts. It soon became apparent that the old classical disciplines would not serve for the training of youngsters whose parents were but one generation away from the farms of eastern Europe, or who had spent most of their lives in the mills of our industrial areas. Further, since so many of these youngsters were to pass directly from the high school to the store or to the factory, business forms, the trades and formal agriculture were far more important tools of education than the classic Latin and Greek writers. Whether the high schools should have yielded so completely to these practical needs was and continues to be a matter of debate, but the period beginning after the close of World War I found the curricula of these public high schools comprising not only practical subjects but new subjects such as civics, sociology and economics, all aimed to prepare the young boy and girl directly for the complicated life of the modern community, urban or rural.

One effect of the multiplication of the public Catholic high schools, together with the state requirements for teacher training, was the rush of religious teachers in these high schools to Catholic colleges and universities during the summer time for advanced education. Even here there was perhaps too great a dependence upon practical courses. Far too many teachers received their credits in formal classes in education, with a subsequent neglect of credits in the subjects they had to teach. Not all was wasted in these summer classes, however. It is true that many an experienced teacher wasted useful time learning about techniques they had acquired in the classroom itself, but the advanced training was a healthy tonic for the Catholic

teachers, although a severe financial burden to the teaching communities and a threat to the health of many overworked teachers, who could have used a good rest from classes to improve both mind and body.

Before the first twenty-five years had passed, these new Catholic high schools began to send many of their graduates to the colleges, about the same time as the post-war movement to the colleges of the twenties began to affect so many American youth. The post-war reconstruction plan fostered by the National Catholic Welfare Council called for more Catholic youth to go to college as part of the broader Americanization plan, and in the decade before the depression Catholic Colleges in the United States frequently doubled their enrollment. Unfortunately, the classical programs were neglected or abandoned in the colleges as they had been in the new high schools. There were the same justifications from the viewpoint of practical needs. Few of the parents of these new college students could care for their sons or daughters until they had attained proficiency in some business after graduation. The very period of collegiate education usually exhausted the family finances and the young graduate was expected to step into a better job by reason of his additional education and to be independent of further help if not able to repay the family for his training. Another force that lowered the cultural content of the Catholic college curricula was the fact that these sons of immigrants, who had at best struggled through a semi-classical course in high school, were not really prepared for the old time classical course of the Catholic-seminary-turned-college. The twenties was the first great period of the coonskin coat and the bulging stadia, the development of schools of business administration and of physical education. In defense of these mistakes, it can be said that in our democratic traditions it seemed improper and perhaps financially fatal to try to keep the enrollments down and to let those go to college only who were really prepared for our traditional collegiate program. There was a rush to build new dormitories and classrooms, and the religious teachers were supplemented and even outnumbered in many instances by lay professors whose salaries could be met only by additional endowment. But little thought was given to prepare at least an elite around whom a return to higher ideals could be planned.

By the time of the silver jubilee of the Catholic Educational Association the Catholic college and university had become the goal of most of the better students in our Catholic high schools. The great problem for the next twenty-five years was the reorganization of the college curriculum to meet the needs of these young men and women. For the technical schools there was no great theorizing to be done. The technical needs of engineering students, of pre-medical students, of physical and biological scientists were determined by the advance of those sciences. Catholic schools tried valiantly, but for the most part they could not find the funds necessary to build large technical schools, although the few that survived have done well. But, science schools aside, the major problem for the Catholic colleges in the last two decades has been to reorganize the college curricula to meet the lack of preparation of the students and the pragmatic nature of modern American society, and at the same time to preserve the traditional Catholic ideas in education.

If it can be said that the Catholic educators who met the problems of the public Catholic high school during the first generation of the Catholic Educational Association successfully adapted the seminary program to the needs of secular students, the same cannot be said of those who, in the recent generation, have tried to fit the seminary collegiate program to the needs of the graduate of our new high schools. After examining these high school graduates, some criticism can be leveled against the too pragmatic character of the training in the high schools. The philosophy of John Dewey has been far more influential in the educational psychology than the theorizings of Doctors Thomas Shields and Edward Pace. But while the Catholic high school remains the cornerstone of Catholic education in the United States, the teachers of those schools must be formed in the classrooms of our colleges and universities. Catholic philosophy in the United States has but recently arrived at the University level, and perhaps it is not too late for the philosophers in our colleges and universities to create a new statement of Catholic philosophy which will enable the teachers in our Catholic high schools to resist this infiltration of pragmatism, and of pragmatic theories of education. Reading St. Thomas in the manner of a great books seminar will not do the job.

There was nothing really wrong with the balanced seminary curriculum which the Catholic clergy made the basis of our American collegiate curriculum. And the balance of that curriculum can be attributed chiefly to the persistence of scholastic philosophy, especially after the condemnation of Modernism. But the dominance of that seminary curriculum in Catholic education has not properly taken into consideration that most of the students in our Catholic colleges have definitely chosen secular professions. There are, of course, other curricula taught in Catholic colleges but for the most part these practical curricula have turned so completely from the seminary curriculum as to be almost totally devoid of cultural content—teaching instead business management, insurance, economic geography, and the like. But the liberal arts college, which is the real American successor to the mediaeval university about which our philosophical administrators talk, has not yet really created the American Catholic college and university. Some administrators would turn their backs on the problem by attempting to recreate the mediaeval university in the twentieth century much like archeologists try to rebuild dead mediaeval churches and castles. Others, with their advanced commercial courses, seem to contemplate a complete surrender to the pragmatism of the day. The product of the latter group would be able to compete more successfully in the American secular world than the product of the half realized mediaeval college, but, without blaming anyone for the present situation, there are certain criticisms of our progress which can be offered on this golden jubilee of the Catholic Educational Association.

Perhaps because most of our clerical superiors have been thoroughly trained in philosophical disciplines, it seems to be taken for granted that a good philosopher makes a good administrator of a college or university, and certainly an administrator without a good philosophy would probably accomplish much evil. But since our American Catholic philosophers have done so little to create a living and influential Catholic philosophy, the historian of Catholic education in the United States has some justification for questioning the dominance of philosophers in our Catholic colleges and universities. One might start first with the philosophers themselves. In the first place the student will have to search hard to find in any Catholic college a well

integrated program of Catholic philosophy which will give him the essentials of Thomistic thought and the applications of that thought to current American problems. More usable philosophy is now being taught in the lectures that should be devoted to history, literature, economics and sociology than in the philosophy classes themselves. There is in this, it is true, that much talked about integration with a vengeance, but at the neglect of philosophy on one side and of the social sciences and literature on the other. Certainly mediaeval philosophy fitted in with the real mediaeval world, and a forceful modern Catholic philosophy must become part of the world of today.

Perhaps, the most serious effect of this dominance of philosophers in the Catholic collegiate curricula is the neglect of modern literatures, and the imperfect development of Catholic thought in the social sciences. One need not go along with those who find no present day use for the classical Latin and Greek studies to find great values in modern literatures. There is really no greater danger of perversion in modern French, English, Spanish and German literature than there was in the pagan writings which formed the basic studies of the mediaeval world. But if the Latin and Greek classics are to be dropped because the American youth are no longer able to master the languages sufficiently to benefit from their noble literatures, half-hearted attempts to study modern literatures are no substitute. These modern literatures must be studied with the intention of mastery if they are to replace the older literatures. And certainly the knowledge of the great classics of English literature is an essential step to understanding the world in which that language is spoken.

For the social sciences, there are still alive some philosophers who maintain that if sociology and economics are to be taught, they must be considered as merely applied ethics. Even the teaching of the encyclicals has been substituted in some cases for the actual techniques and information that constitute the essentials of these modern social sciences. It is unfortunate for so many Catholic students that Malthus and Comte and Adam Smith were not Catholic in thought because Catholic philosophers have too readily condemned the sciences of which they were the progenitors as necessarily evil. The fact that these sciences began their separate existences under such un-Catholic

sponsors should be the greater incentive for greater Catholic participation in their researches, seeing the great influence they have in American life today. Secularism has indeed made great inroads into American society, and chiefly by means of these social sciences, but the growth of secularism in Catholic society will be checked chiefly by deep and extensive Catholic thinking and teaching in these same fields. There are such great factors as the Catholic family, Catholics in the teaching profession and Catholic success in business at stake in these fields of study.

During this golden jubilee year of the Catholic educational organization there have been many essays and books published to show what is wrong with Catholic education in the United States. And much of the criticism touches upon actual defects in our program of studies in our colleges and universities. But criticism has been the life of our Catholic education in the past fifty years. The founders of the Association of Catholic Colleges in 1899 were critical of themselves and of their institutions and because they accepted this criticism they were able to build a great system of schools and colleges. They were of the age of Pope Leo XIII. From Pope Leo they had learned to re-established Thomistic philosophy and to bring up that traditional philosophy to meet the problems of the day. And just as the successors of Pope Leo have used all their authority to promote similar studies among Catholics throughout the world, so the successors of the founders of the Association of Catholic Colleges have the inherited duty to carry the work of these founders in the Catholic high school to completion in colleges and universities.

Although nearly fifty years have passed and two great world wars have shaken the Western world since Pope Leo XIII lived, the problems remain essentially the same. Thomistic philosophy remains the chief staff of Catholic education, but a Thomistic philosophy which has been re-thought and re-stated to meet the problems of the twentieth century. And besides philosophy there must be Catholic leadership in literature, in the social sciences and in all phases of the humanities. If there has been failure to attain these ideals in the past, that failure must be attributed to the philosophers, not to the perennial Catholic philosophy.

The Trend of Education in England

by C. J. WOOLEN, London, England

ENGLAND'S educational system was revolutionized by the Education Act of 1944. Up till then schooling had been compulsory from the ages of 5 until 14. The Act raised the school-leaving age to 16, and also legislated for part-time college classes up to the age of 18. It made provision, moreover, for such schooling to be without payment of fees for all whose parents wished to avail themselves of free facilities. And, amongst many other things, it allowed for free nursery schools for children under five.

It must be remembered that Britain has never had so all-embracing an educational system as has the United States. Up till now, there have been only a limited number of free places in the secondary or high schools, usually 25 per cent of the entrants in any one term, and those chiefly in certain schools receiving government grants. The free places were competed for by boys and girls in the primary schools when they reached the age of eleven. Free, or partially free, places in the universities, were provided by the State or local authorities to scholars who passed the necessary examinations, or else were awarded by the university itself, or schools which had funds for that purpose, to scholars who won them in competition.

University education is not yet directly affected by the new scheme, though the government is granting numerous free places to promising students who served in the war. So many vacancies have been filled in this way that complaints are made by school authorities that few places are left for their scholars. The higher standard of education now demanded for everyone, moreover, will create a problem of congestion in the future, so that the boast of "equal opportunity for all" may well become a vain one.

The Act provides for three types of secondary school: the Grammar School, where a nominally classical education will be obtainable, though experience so far suggests that the curriculum has been framed so that most scholars will, like Shake-

speare, have "small Latin, and less Greek." There is also the Modern School, specializing in modern languages and subjects needful chiefly for a commercial career; and the Technical School, which will train children for manual or technical pursuits. Before the child leaves the primary school, it will be decided for what kind of career he is best suited, and he will be sent to the type of school which seems to fit his need.

Thus is framed a vast national scheme, which, it must be observed, was not drawn up entirely by the present Socialist government. Opposition parties also favored "equal opportunity" in education, and helped to forward the Act. No one, in fact can justly deny that educational facilities for all are an ideal which should be sought everywhere.

Nevertheless, there is evidence that the opposition parties conceded much to the socialistic conception of national life, probably in order to retain the favor of voters who were tending towards Socialism. In the result, the Act went much further towards the idea of nationalizing the child than is acceptable to any but those of the extreme Left. It was, moreover, rushed through Parliament with unseemly haste, before proper preparations could be made for its implementation.

That explains why the Act, already nearly five years old, is still being referred to as if it were new. Central and local authorities cannot carry out its provisions, because the means for doing so do not exist. For instance, there are too few, and not large enough schools, and a shortage of teachers. In consequence, it has so far been impossible to raise the school leaving age to sixteen, but, as a compromise it has been raised to fifteen. But in some places there is not room for the additional scholars, and the absurd position has arisen that children of five have had to be refused because there were too many at the other end of the age scale.

Teachers have been heard to say that the scheme "will never work." Even the most optimistic forecasts give fifteen or twenty years as the time within which it can be set properly going. The requirements under the Act for new schools in the London County Council area is so great that the school building programme will have to be doubled in 1950-51. And this at a time when shortages of all kinds have put difficulties in the way of building throughout Britain. In many places temp-

orary huts have been erected for classrooms, but these are expensive, and the system is wasteful.

It may be asked why England did not go much slower with its vast new education programme. There is no doubt that the Communist element in the country were anxious to make fixed law, as soon as possible, many reforms that suited its book. For some time before the Act was passed, Communists were stating on the public platform that they wanted to make the school "the centre of social life for the child." A large step towards this is in the provision, under the Act, of school meals, a well-known plank in the Communist platform. The break-up of family life, and the virtual ownership of the child by the State, are in accordance with the Marxian thesis. So great is now the demand for school meals in Britain that large canteens for schools are being erected at immense cost, while thousands of families in the same districts are crying out for homes for which building materials and labor are not available. On the other hand, the less responsible type of parents, glad to be relieved of getting midday meals for their children, are now asking why they should not also stay at school for tea!

Under the Act, the State tends to become the universal parent. It authorizes the provision of clothing, and boots and shoes for children whose parents cannot afford to buy them. Milk at school is also available for every child, and there have been plentiful supplies in schools when homes have had to go short. There has actually been waste of milk, a scandal which led the Ministry of Education, not long ago, to send local authorities a warning.

On the face of it, the national education scheme is not anti-religious. It requires that the school day should begin with collective worship, and that religious instruction should be given. How far this can, and will be, carried out, when so many teachers are professedly without religious beliefs, or definitely Communist, and therefore anti-religious, is difficult to understand. What is more, the Act deliberately discriminates against what are called "denominational" schools, and that, of course, includes the large number of Catholic schools in the country.

In such schools, only fifty per cent of the cost of repairs and additions are allowed by the education authority, and these

are considerable as required under the Act for the purpose of bringing the premises up to a stated standard. The remainder must be found by Catholics themselves. In some schools, where arrangements for repair or rebuilding had already been agreed upon with the authority, seventy-five per cent of the cost is granted. But there is no provision at all for the building of new schools in the "denominational" category; if a license is ever granted for them, they will have to be entirely at private expense. The probable cost to Catholics in the near future is unknown; it has been placed at \$200,000,000, but even that may be an underestimate. And this, when the education authority bears the full expense for all other schools within the free education scheme. It is plain that costs and conditions may well prove prohibitive for Catholics, and that the Act visualizes a possible surrender of school buildings on their part at some future time. Indeed, the Act has the astonishing provision that, where Catholic schools are unable to meet the bill served on them, the school shall become controlled by the education authority, and religion according to an "agreed syllabus" drawn up by Protestants shall be taught in them. At the same time, it allows for two periods a week for Catholic religious teaching to be given to those children whose parents demand it.

The right of children to be educated in accordance with the wishes of their parents was belatedly conceded in the Act, due, no doubt, to the demands of Catholic Parents' Associations throughout the country. But this recognition is little more than lip-service to the principle underlying it. The wishes of parents are to be regarded "so far as is compatible with the provision of efficient instruction and training and the avoidance of unreasonable public expenditure", which rather gives the last word to the education authority. In fact, all through the Act, the Minister of Education has the last word, and, since it was passed, there have been sheaves of memoranda and regulations somewhat arbitrarily issued by the Ministry of Education.

Many of these are concerned with a most objectionable development of the national scheme, that is, what is known as the school record card. The education authority lays down that a record of every pupil must be kept from the beginning to the end of his school career. That is fair enough if it be con-

fined to his academic progress. But the requirement is for a record which shall give various other information about the child, including his "qualities of disposition", how he uses his leisure, and his "home circumstances."

The cards vary a good deal as between different local authorities, but the minimum number of headings is twelve, and as many as forty-four have appeared on some cards. In one district head teachers were instructed that on no account was the record to be seen by the parent, and so great was the Catholic protest against this outrage, and the general secrecy of the record, which came to be known as a "dossier", that considerable modifications were announced.

On the card, children have been described as "churlish, sullen, evasive"; "idle unless watched". Of one it was said: "arouses definite dislike—detested." When it is considered that this card is to accompany the child all through his school career, it will be seen that he or she may be damned from the start. Parents have rightfully been resentful at the prying into their affairs indicated by the request for a report on "home circumstances." And to whatever extent the card has been modified, the basic objection to its interference with the proper relationship between parent, child and teacher remains. In one place, in the North of England, the details asked for on the card were so extensive as to prompt one Catholic parent to comment that there was a serious omission. He found a space on the card where that omission could be rectified by including—the child's fingerprints!

Contradictory statements have been made as to the ultimate destination of the card. It was at first recommended that it should be passed on to a Juvenile Employment Bureau, as an aid to official decision as to the kind of job in life for which the school-leaver was fitted. It has since been denied that the card will be used for this purpose. But instructions cancelled one day may be re-issued the next, and it is obvious to all who have observed the trend towards nationalization of the child and the direction of labor in Britain that such a card provides an excellent opportunity for card-indexing the population on collectivist lines.

It was recently reported in Parliament that, in several counties, a family quiz had been conducted in schools. These are a sample of the questions asked:

1. Does your mother earn any money?
2. How much does your father earn?
3. Does he bring home eggs, cheese, butter, milk?
4. How much do your parents pay in rent?
5. Have you enough blankets?

It was said that teachers had introduced such quizzes on their own initiative, and that they were not officially approved. Nevertheless, they indicate the ascendancy the school is assuming over home life.

The national scheme does not, as yet, embrace what, in Britain, are, strangely enough, known as "public schools", but which are in reality private: the large fee-paying establishments, such as Eton, Harrow, Winchester, Rugby, and very many others, of varying sizes and importance. But there are also many independent schools below "public school" status, which are now to be inspected, and registered, if approved. The Minister of Education will now have the power of refusing or withdrawing registration, and so of closing the school. While there may be reasons, in the public interest, why some schools should not be approved, the provision, nevertheless, suggests a menace to private enterprise in the scholastic sphere.

A survey of the educational trend in Britain is not complete without an enquiry into the purpose of nursery schools. According to the Act, any local authority is bound to provide these if a sufficient number of parents in the district desire them for children under five. But the demand is so great that it has not yet been possible to meet it. They are to a large extent intended for the convenience of mothers who go out to work, and since there has been in recent years a drive on the part of the government to get women into industry, there is here a further symptom of the official disregard for the integrity of home life. The statement that in nursery schools many children get a better upbringing has had public backing, and is a sad commentary on the state both of homes and housing in the poorer quarters of large towns. Nevertheless, there have been protests from many influential people, including His Emi-

nence the Archbishop of Westminster, against the governmental encouragement of young mothers to take work in factories. Recently, the National Womens Citizens' Association also voiced a protest.

The late Father Vincent McNabb, the well-known Dominican, shortly before his death, quoted a Catholic mother who said that soon British parents will no longer be able to call their children their own. But there are signs that the apathy which allowed Leftish policy to sway educational reform is passing, and that more and more parents are becoming alive to the need for assertion of their rights.

Cardinal Mercier's Rules For Life

Have the ambition to conquer! Be men of initiative, have a horror of routine. Above all, never tremble!

All knowledge is sterile which does not lead to action and end in charity.

Wisdom is the only money of such good alloy that all others may be changed for it. With it, you can buy everything. With it, you possess courage, temperance, and justice.

The law of the world is progress. Man's reach is constantly upward, towards something better. This being so, the general theory of the universe should be optimism. Are not the noblest souls those who have the highest ideals?

Be gay and enthusiastic. Good humor is not merely a normal frame of mind and a spontaneous feeling, but it depends for a large part on the will. St. Paul said to the Christians of the Church of Philippi, "Rejoice in the Lord always; and again I say rejoice."

I say to you as the Pope said to the faint-hearted "Andiamo avanti!—courage and forward march!" CARDINAL MERCIER.

I much prefer a young man who has a different ideal from my own, to one without an ideal. CARDINAL MERCIER.

Suffering accepted and vanquished will place you in a more advanced position in your career, will give you a serenity which may well prove the most exquisite fruit of your life. CARDINAL MERCIER.

Integration -- How It Began*

by SISTER BORROMEO

St. Francis Academy, Joliet, Illinois

IT HAD quite a simple and modest beginning, our integrated program at St. Francis Academy. Really, there was hardly more than the germ of "integration" present in the preliminary steps taken four years ago. But the germ was there.

This and the following papers will tell the story of how the program began and developed. They will show how slowly the plan evolved and how unexpectedly corners were turned; they will show how ideas grow, how planning together, working together unify and strengthen.

The story must begin with an admission, and admission which may be subject to criticism, but which must be made. Integration is concerned with the unification of the total program, a unification built around a central theme and cutting across subject lines. Our beginning was concerned with accidentals, however. We approached the essence of integration through the medium of incidentals. Once we had begun we realized that nothing short of an all-out effort would satisfy our hopes and our needs. We were conscious of a broader road we were to travel, of the real integration of which this was only a prelude, a springboard for the real work ahead.

But we began with the externals, with the things that can be unnecessarily annoying when one works on essentials. We agreed on uniformity in the format of manuscripts (size of paper, arrangement, etc.), in the length of daily assignments (not more than one-half hour for each subject), in the prayers to be said. Matters of correct posture and correct English usage were also agreed on.

Orientation fits naturally into the freshman program. Definite agreement was made as to when such skills as note taking, outlining, student reports, and use of the library were to be taught. Once the skill was taught in one class it was to be

**Editor's note:*—This is the first of three articles in which Sister Borromeo has described the integrated program, now being developed at St. Francis Academy. The others will appear in subsequent numbers of the Review.

utilized throughout the year in all other classes. For example: the library unit was to be taken during the first six weeks of the Freshman English program. Other teachers were to use this skill in their classes at different times during the year, being careful that the students had no more than one library project at one time. The burden of teaching these skills, by the way, did not fall entirely upon the English teacher. Outlining and note taking, for instance, were a part of the World History program.

At the daily fifteen minute Conference Period the home room teachers acquainted the freshmen with the high school curriculum as such, and emphasized the necessity of building their high school career on a firm foundation. Courtesy and cooperation were likewise subjects of the Conference Period. Although they were necessarily somewhat different from the Freshman Conferences, the Conference Periods for the sophomores and the upperclassmen were also planned to fit into the school program as a whole.

Insofar as the teachers planned together on the above external details, I suppose we may designate the work as one of a horizontal nature. We plunged into vertical planning with English grammar. This method meets the student at her level, acquaints the teacher with the student's need, avoids overlapping and consequent waste of time, and avoids also the danger of the teacher's taking too much for granted. These weaknesses are particularly prevalent in the teaching of grammar.

The English program as we conceived it then has since undergone revision. For one thing, we no longer take prognostic tests. But throughout the entire four years there is a consistent, united emphasis upon functional grammar. The need for correct grammatical usage becomes apparent in the varied classroom situations in which every student takes a part. Grammatical constructions are presented through the reading units, not simultaneously, of course, but as a companion to literature. Individual differences in grammatical background can be treated better, we believe, when grammar wears its working clothes.

But this is jumping ahead of the story; this is the situation as we have it today, an English program that is discarding formal rhetoric texts. It is not the situation as it was four years ago. We began then with the externals and the skills; but we had

only begun. Our next step took us into the heart of integration—the unifying of the content of the total program.

We saw that if we were to have the program we envisioned we must have a basis on which to plan the program. We knew what that basis had to be; we knew the one subject around which to center the integrated curriculum—Religion. So we started in the engine room with the motor that was to activate the program. We put Religion—the course and the reality—on the stand, and examined our findings.

The great evil of the present time—secularism—needed to be weeded out. The bishops were loud in their denunciation of secularism in education and alarmed at the decline in family life. The pressing questions, "Is our school really Catholic? Is our school fulfilling the objectives of a Catholic school?" could not be sidestepped; they demanded an answer not of words but of action. We reread the encyclical of Pius XI, *THE CHRISTIAN EDUCATION OF YOUTH*; the truth was there without a doubt.

If we were to educate total Christians, we had to have a totally Christian program, nothing less. Watered down Christianity was not the proper diet for a Catholic school student. Christianity was not weak; its doctrines, its principles were the meat to form strong Christians, soldiers of Christ, militant Catholics able to carry Christ into the market place. We determined to aim for such a program.

It demanded full cooperation of every faculty member; it demanded also a fuller and deeper realization of the responsibilities and beauties of our own spiritual life. We as religious teachers had to set the example. We could lead others only if we were sure of the way ourselves. All our achievements would be useless unless we ourselves were imbued with the spirit of Christian perfection. Our efforts would be merely temporary, earthly, unless our intentions were directed heavenward. We could not teach our students to use their spiritual eyes unless we could show them how we used ours. Faculty meetings provided the proper setting for discussion of the very personal question, "How are we doing?"

We looked long and hard at the religion course. It was to be the dynamo for action, the beacon to shine through the haze of secularism. Religion classes had to be dynamic. To

make the study of religion as vitalizing as possible we needed the best possible tools; we needed a text geared to our needs. We found such a text in *THE QUEST FOR HAPPINESS SERIES*.

But even the best text is after all a tool, unwieldy in the hands of those untrained to its use. As fine as the *QUEST SERIES* is as a correlating medium, it is nevertheless the teacher who must wield the tool.

To be specific as to the content of the religion texts; The Freshman text, *OUR GOAL AND OUR GUIDES*, aims at an understanding of Faith, contrasts it with reason, and considers God in the light of both. Creation and the fall of man, the promise of the Redeemer, the sacraments in general and Baptism and Confirmation in particular, are all part of the freshman religion program, as are the first Three Commandments which relate directly to God. The underlying note in freshman religion is God's great love and in particular the creative love of God the Father.

The sophomore religion course is based on three leading ideas: God is love; Man by his very nature is intended for union with God; This union is possible only THROUGH CHRIST OUR LORD. During the first two weeks the teacher shows the students their need for Christ. Her objectives briefly stated are:

1. To see that man's quest for happiness is a quest for God
2. To understand that the quest for God is the quest for sanctity
3. To know that man by his very nature embarks on this quest

The second unit takes the students into the life of Christ itself. For this unit, the text is laid aside and the students study Christ from the first hand account in the Gospel narratives of St. Matthew and St. John.

The sacrament of the Holy Eucharist, the sacrifice of the Mass and the liturgy connected with it, the students' place in the Mystical Body of Christ form the substance of other sophomore units.

Junior religion with its emphasis upon the forgotten Person of the Blessed Trinity, the Holy Spirit, gives the third year

students a detailed introduction to Him, His place in the Trinity, His work in the souls of the just and in the Church. Church history receives special stress, as does the Sacrament of Penance. Important for adolescents is the unit on self-preservation and race-preservation. This last unit is especially appropriate because of the present day disregard for human life and the sacredness of sex.

The senior text, *TOWARD THE ETERNAL COMMENCEMENT*, serves as a binding link in the chain of formal religious instruction given in religion classes.

From this brief summary it will be seen that the *QUEST FOR HAPPINESS SERIES* is a "natural" for the integrated curriculum. We did not, of course realize its full potentialities when we introduced the Series. But with its introduction the die was cast. We began our totally Christo-centric program.

In this program religion unites and motivates all search for knowledge. It is not a course confined to a few hours a week; it is more than a veneer; it is a part of every action of the day. This does not mean that religion is artificially dragged into every course as a sort of afterthought; it does not mean that classes serve as a sort of extended Retreat. No, religion is made to be the vitalizing reality that it is. Presented thus in cold type this statement undoubtedly lacks forcefulness. Actually, religion unites the entire curriculum. It is, from every angle, the only possible integrator, the one means of achieving the proper and immediate end of Christian education, which is, in the words of Pius XI, "to cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated in Baptism."

The Bible tells us to love our neighbors and also our enemies—probably because they are the same people. G. K. CHESTERTON.

Corporate Prayer "Reform It Altogether"

by JOHN L. MADDEN

IF A CATHOLIC cannot command the admiration of his non-Catholic friends, he likes to have at least their respect. Sometimes he will tell you, or give the impression, that he does not mind if he himself cannot demand that respect; he usually insists, however, that it be paid to his religion. But how easily and how often the vast evidence of Catholicism is brushed aside and our faith rashly branded because of a member's folly. It may be serious or it may be something quite trivial, even unintentional. It may be the thoughtless fault of a group as in the unfortunate incident I am about to relate.

Doubtless very few ever wonder what kind of impression our corporate prayer makes on those who are not members of the Church. We are not concerned about "making an impression" when we pray; it is an extremely personal matter between God and us and anyone else is of no concern at such times: so we tell ourselves. Yet the fact cannot be questioned that corporate prayer carelessly got through is the source of much disedification and disrespect.

We do not have to think up instances or spin them out of fancy. One I have in mind occurred not long ago before very real non-Catholic witnesses and in a very real funeral home. And there, one evening, an earnest Catholic layman saw the respect of several Protestant friends turn suddenly to disgust.

He had come with a church society to recite the rosary for the soul of the deceased. The latter, too, had friends of many faiths. And they kept crowding into the rear of the room all during the prayers, waiting a chance to see the body and unwilling to cause a disturbance by approaching the coffin. This wait gave them a chance to observe. Perhaps the night was warm. Perhaps the society felt that it was holding up the long line of visitors. In any case, the recitation of the rosary became a headlong rush for the Hail Holy Queen. To alien ears it must have sounded like sterile hocus-pocus, without feeling, without heart—like pagans mechanically turning a

prayer wheel. Outside the funeral home and at the office the next day several non-Catholics said as much to their Catholic friend. And there was no answer to give. He was in turn surprised and humiliated that the rosary, a thing of beauty and inspiration, had become the occasion for harsh criticism.

It does no good to say, "We Catholics understand". Prayer is a devotion; and even though no alien ears are listening it should be devoutly dealt with since it is intended for the ear of God. Such things go without saying.

God, indeed, may look to the intention and forgive. But others are not so ready to do so. The non-Catholic is an observer in our midst more frequently than we think; and he is of all present the most impressionable and critical. It is natural that he should be.

He comes to a funeral out of friendship. How true and fine and comforting are those prayers both at the church and at the grave! What thoughts they sow in the mind! Is he given a chance to glean such thoughts? Or is he distracted by the way the prayers are mauled? Does he go away, saying, "They can't *really* mean it"?

Or he attends a banquet out of good-fellowship. Is he impressed by the benediction that he hears there? Unfortunately it is often given with such mystifying haste and mumbled so apologetically that he cannot believe his ears. As a rule Protestants say these prayers with dignity.

Or sometimes he ventures into a Catholic church at Mass time. Curiosity and the crowd may lead him in. But it is possible that he is genuinely interested in Catholicism. Is his interest marred or lost altogether by the headless way the prayers are said after Mass?

In recent years the radio has brought novena services into countless non-Catholic homes. This is at once a splendid opportunity and a great danger. We have opened the doors to all that they might listen to us at prayer; and in so doing we have obliged ourselves to see that others are edified, not turned away.

To the staunch heart of many a Catholic these things may seem poor reason for concern. And he is immediately prompted to say that they who turn away from the Church because of

such "trifles" can have no real interest in her anyway. He is inclined to forget the vast difference between the non-Catholic's world and his own. Those outside the fold often approach it by strange and sometimes incredible roads. And even very small things can easily make them halt or turn away, never to return.

It is true that the corporate prayer of many of our congregations and societies is an inspiration. But let *every* group reform it altogether, first, for the glory of God, then for the edification of our fellows, Catholic and non-Catholic. In doing so, a few essential facts should be remembered.

Because of the difficulty in mingling many voices and at the same time keeping the words intelligible, corporate prayers cannot take so lively a pace as private ones. That should be obvious. A certain precision in enunciation and phrasing is demanded of the individuals in the group if the result is to be at all happy. And good enunciation like uniform phrasing requires more time. Haste is the great bane of corporate prayer. But if the words are carefully enunciated one *cannot* go along too rapidly.

Enunciation simply means saying distinctly each word in all its syllables. It does not call for affectation but for clarity. Neither does it require a laborious and painful tempo as some seem to think.

Of course, the more familiar the prayer the greater is the temptation to say it rapidly. It is not long before a few shortcuts are unwittingly adopted and after a time one finds oneself uttering sounds that have only a faint suggestion of the original words. Sometimes if one has been accustomed to say a certain prayer very rapidly he finds it difficult to say it at all in a slower tempo. A good test is to stop suddenly in the prayer and then proceed very deliberately. The result is sometimes amazing. All the mauled words start to come to the surface and one can see how far he has gone astray.

Children often pick up astonishing phrases from the shortcuts and faulty enunciation of their elders. The "Our Father" and "Hail Mary" yield such variants as "monks swimmin'" and "staley bread". And a youthful New Yorker is said to have surprised his parents with, "lead us not into Penn. Station". When he comes to elementary school these pleasant delusions

are soon enough exploded. The child in the lower grades is usually groomed to an exact and reverent delivery by patient repetition. But the passage of the years and the haste of his elders often undo the teacher's efforts. And that is something one should not only keep in mind but make a very definite effort to correct.

No doubt you have heard school children at their prayers, going along at an extremely slow pace. You say you could not keep your mind on the prayers if you prayed as slowly as that. It is true the mind readily wanders if the tempo is too lazy. The children, however, are just learning and will not be expected to keep that pace later on. A moderate timing in the delivery of corporate prayers is all that is required. Consider as an example the prayers said after low mass for they indeed are frequently sinned against by too much haste: it should take at least ten seconds to say each "Hail Mary"; the "Hail Holy Queen", at least twenty-five seconds; the "O God Our Refuge", at least twenty-seven seconds; the "Saint Michael Archangel", at least twenty seconds. An "Our Father" should take at least fifteen seconds. By trial and timing this minimum was found to be a good pace for these prayers: it allows a group to say each word distinctly yet obviates any dragging. A few seconds can mark the difference between devotion and carelessness in such things.

The number of words in a prayer does not necessarily indicate the time it takes to say it orally. There is another important factor that also governs the time element and that is the *phrasing*: the moment or two between words, phrases or clauses when nothing is said. In this second or two some phase of the thought comes to rest and those praying can renew the breath for the next. Some prayers have more of these pauses than others of the same number of words.

Our more common prayers are usually easily phrased. The "Hail Holy Queen", for example, is one in instance: Hail holy queen—mother of mercy, our life, our sweetness and our hope—to thee do we cry, poor banished children of Eve—to thee do we send up our sighs, mourning and weeping in this valley of tears.—Turn then, most gracious advocate, thine eyes of mercy toward us—and after this our exile, show unto us the blessed fruit of thy womb, Jesus. —O clement, O loving, O

sweet Virgin Mary." The phrasal stops should enjoy a little longer pause than do the commas which sometime occur within the phrase. Unless such pauses are observed by the group the words begin to jam. Children, and adults too, will find it easier to pray together in the manner described, if they have available printed or mimeographed copies of the prayers, with the phrasing indicated.

It takes but a few seconds more to pray well, to pray with devotion. And it is worth every second.

Don Bosco Insists On Teacher's Love For Pupils

A constant saying of his was: "Without affection there is no confidence, and without confidence, no education." He would have gladly summed up his entire method in these words: "Make yourself loved to make God more loved." He said: "Would you be loved, then love." And even that was not enough. He advised: "Take another step; not only must you love your pupils; you must make them feel that you love them."

We must have passed through life very unobservantly if we have never perceived that a man is very much himself what he thinks of others. **FATHER FABER.**

By praising others when they deserve praise you will encourage their humility as well as your own.

Pax Romana--World Unity

GEORGE F. DONOVAN¹

IN THE little city of Luxembourg, the capital of the small nation of the Grand Duchy of Luxembourg, a state having about one third of the area of Massachusetts and a population of 300,000, there was held from July twenty-third to twenty-ninth the third Plenary Assembly of the *Pax Romana—International Catholic Movement for Intellectual and Cultural Affairs* (ICMICA).

Two previous assemblies of this body took place in Rome (1947) and Ware, England (1948). ICMICA comprises representatives of national and specialized professions and is not to be confused with *Pax Romana—International Movement of Catholic Students* (IMCS) which is limited to representatives of national Catholic student groups on the university and college level. ICMICA and IMCS are graduate and undergraduate divisions of *Pax Romana*. Both movements are autonomous but they collaborate through the committee of *Pax Romana*, composed of the President, one Vice-President and the General Secretary of each Movement. Each group meets annually and jointly every three years in a World Congress.

The aims are best stated in two words—*Pax Christi*—(The Peace of Christ) but are broken down into six particular areas.—They are:

- To promote a strong Catholic university movement in every country;
- to form Catholic University people for their task in the modern world;
- to build the Christian culture of to-morrow through the Christianization of university and professional life;
- to spread Christian thought and principles through the intellectual apostolate in the University and in society;

¹ The writer of this article, George F. Donovan, is the president of Webster College, Webster Groves, Missouri, on leave of absence from that position, and now with US Military Government in Germany in the educational and cultural relations division. Dr. Donovan was present at the Assembly as an observer upon the invitation of Reverend Edward V. Stanford, Vice President of *Pax Romana* and Executive Director of the Catholic Commission on Intellectual and Cultural Affairs, Washington, D.C. He also served as an observer for American Military Government in Germany.

to represent Catholic university students and professional people in international life;

to Unite the Catholic students and intellectual leaders of the world in a spirit of universal charity, "supranational" understanding and mutual cooperation . . . "to organize throughout the world the fraternity of those who place their intellect at the service of God." (E. Gilson.)

More than two hundred delegates, observers and guests from eighteen nations representing some forty professional and graduate associations were present. France had first honors with twenty representatives, Luxembourg second with nineteen, Belgium third with twelve, Italy fourth with nine, Netherland-fifth with seven, and the United States and Germany were tied for sixth place with six each. Switzerland sent four emissaries, Poland three, Austria, Great Britain, the Sarr and the Ukraine two each and Hungary, Slovakia and Spain one each. Figures never tell the whole story. The six members of the Council are excellent examples of the leadership the movement commands. Roger Millot, Paris, President, is a lawyer and an active member of the Franco-American society; Vitterino Veronese, Rome, vice-president leads Catholic Action workers in Italy; Rosa Delrue, Belgium, member, is on the faculty of Louvain University and the head of the Flemish Catholic women; André Ruskowski, member, a Polish emigré now in Paris is the Director of the International Office of the Catholic Cinema; Ramon Sugranyes de Franch, secretary general, a Spanish exile, now in Fribourg, Switzerland; and Guillaume de Weck, treasurer, a leading Swiss Catholic layman.

In addition to Council members there were others whose contributions to the Assembly stood out. They also served to show both the international and the Catholic intellectual character of the membership. There was the Reverend Dr. Paul Wolff of the University of Bonn, perhaps the outstanding German representative of Pax Romana, Prof. Hugh O'Neill, metallurgist and member of the Swansea University faculty and head of the Newman Foundation in England, M. Maurice Parrat, Le Vesinet France, chief of the French pharmacists, Jean Terlingen, a lawyer and professor at Nymegen University, Holland; Françoise de Montenach, Fribourg, daughter of the founder of Pax Romana; M. l'abbé Journet, Fribourg, a theologian and editor of *Vetera et Nova*, Catholic quarterly; M. Eugène Bon-

gras, Fribourg, editor of *Politeia* (a Catholic review on politics and economics) and Andreas Kishka, professor of research at Louvain and leader of the Ukrainians in exile.

The American delegation comprised Dr. Richard Pattee, author and expert on European affairs; John Parr, NCWC, Washington, D.C.; Marie E. Euehrle, biographer of Mother Cabrini; Dr. Urban J. Fleege formerly of Marquette University, now Chief of Catholic Affairs in the US Zone, Germany and Dr. George F. Donovan, president of Webster College, Webster Groves, Mo., on leave of absence with US Military Government, Educational and Cultural Relations Division, OMGH.

Luxembourgers headed by their coadjutor bishop the most Reverend Leo Lommel, described as an "old Pax Romana worker"; who now is taking over episcopal duties from Bishop Joseph Philippe whose health is not too satisfactory. Dr. Pierre Werner, lawyer and outstanding layman, and Dr. Stephanie Klaess, professor of English, made all of us feel very much at home by their kindness and genuine hospitality. A special guest of the Luxembourgers and of Pax Romana was Archbishop Centa, papal nuncio to Belgium and Luxembourg, the celebrant of the Mass and principal speaker on the last day.

In addition to Dr. Wolff, Germany sent Dr. Giessler, a journalist from Fribourg, Dr. W. Schrank, a lyceum professor and youth director from Wiesbaden; Dr. Guenther Serras, Krefeld, a lawyer and economist and Peter Zettelmeyer, Trier, an industrialist.

The theme of the Assembly—Universal Christianity through intellectual efforts was discussed for six days. Papers, round table conferences, interviews and informal conversations brought out some interesting conclusions. Some seven were stressed.

World Unity—a desire to work and live together on an international scale which should be over and above social class egoism, social antagonism, state interests and professional pressures.

Christian Humanism—the insistence on the acknowledgment and protection of man as an individual with his rights and obligations understood and defined. Spiritual enlightenment should raise this dignity from human to supernatural levels.

Practical Implementations—Greater stress on temporary and everyday needs of Catholic people as applications of funda-

mental principles. There seems to be a great danger of being content with exclusively intellectual discussions.

National Associations—It was recommended that all national bodies restudy and reorganize their purposes and contacts along international lines.

Collaboration—Pax Romana should frequently confer with United Nations, Unesco and other international organizations in regard to programs, facilities, personnel and operation.

Advisory Board—It was proposed to establish an advisory board of forty to fifty members to aid Pax Romana in working out international problems involving professional, scientific, cultural, political and economic areas. Each country will be asked to nominate five to six persons and the final selection will be made a year hence.

1950 Meeting—The joint meeting of graduates and students is scheduled for August 25-September 1, 1950 in Amsterdam to be followed by a Holy Year pilgrimage to Rome. The theme will be the Participation of the Intellectual in the work of Redemption. 1951 sessions will be in Quebec, Canada.

Of special interest to the German recovery program was the desire to see more representatives from Germany, a wish to exchange students and teachers, the determination to right the wrong done by a dictatorial state philosophy, the recognition of the division of Europe along religious lines as a major cause of continental disintegration, the futility of war, the spirit of hospitality extended to the German delegates (not even once was a sense of belligerency or distance observed) and the frequent inquiries on the progress of reorientation in Germany.

The French language was the most commonly spoken one although German, English, Spanish and Italian were used in practically every session.

Blueprints For The Future

UN Scientific Conference Findings Give No Support To The Bogey Of Over-Population In The Face Of Dwindling National Resources.

A Report by Dr. R. J. Schwendeman, Head, Department of Geography, University of Kentucky; Member of the Catholic Commission on Intellectual and Cultural Affairs and Official Observer at the Conference for PAX ROMANA—International Catholic Movement for Intellectual and Cultural Affairs.

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ON AUGUST 17, 1949 the first United Nations Scientific Conference convened in the Assembly Chamber of the Social and Economic Council at the United Nations Interim Headquarters at Lake Success, New York.

With their objective to blueprint a happier and more prosperous future for the world, five hundred forty-nine leading scientists representing forty-five member nations of the United Nations presented and discussed more than five hundred scientific papers during the following three weeks to September 6. Working eight hours a day for these three weeks, these scholars of science from government, industry and academic circles pooled their knowledge and experience on problems of how best to use and to conserve the world's natural resources (soil, minerals, water, plants, atmosphere, sunlight, and animals) in such a way as to provide a better living for all peoples.

Upon suggestion from President Truman in 1946, and following three years of preparation, the Secretary-General of the United Nations, Trygve Lie, invited seventy nations and a number of International Organizations to participate in this first International Conference. Ways and means of preventing loss, waste and destruction of nature's stores, of equalizing nature's benefits among nations, and of establishing and promoting efficient practices in the necessary use of natural resources, made up the agenda for the Conference.

RUSSIA BOYCOTTS THE CONFERENCE

Russia officially declared a boycott of the conference. If any Russians were present, they were not in evidence. Of

course, they could have secured passes and attended as non-participants. More than likely Russia planned to secure reports through the representatives of Yugoslavia, Poland, and Czechoslovakia who participated in the Conference.

As I observed the freedom of exchange of information among the delegates of the participating nations, and the frequent reference to both the lack and unreliability of data from Russia, I could better understand the reason for the Russian boycott. I consider Russia's inability to attend this conference a most significant self condemnation.

AN HISTORIC CONFERENCE

This Conference which represented the fruition of forty years of planning and hope by conservation leaders in the United States, was of great historic significance, because for the first time in the world's history scientists were assembled on common ground to consider mutually their resource problems.

A sketch of the conservation movement during this forty year period was presented by Mrs. Gifford Pinchot, wife of Pennsylvania's great conservation leader, the former Governor Gifford Pinchot. Mrs. Pinchot was one of the United States delegates at this conference. Some highlights from Mrs. Pinchot's paper are deserving of mention.

"In 1908, Theodore Roosevelt, called the Governors of our forty-eight United States to consider the 'preservation, protection and wise use of the natural resources of the Nation.' . . . and drove home the basic truth, 'that the planned and orderly development of the earth and all it contains is indispensable to the permanent prosperity of the human race.' . . . Then Theodore Roosevelt pushed his understanding a step further. He proclaimed that, 'permanent peace is impossible unless the conservation of natural resources is assured.' 'No Nation is self-sufficeint in raw materials', he said and continued, 'the welfare of every nation depends upon access to the natural resources it lacks. The world is beginning to understand that, instead of it being normal in the interest of one nation to see another depressed, it is normal in the interest of each nation to see others elevated. Fair access to natural resources from other nations is therefore an indispensable condition of permanent peace.'"

In January of 1909, according to Mrs. Pinchot, President Roosevelt invited fifty-eight nations to "Join together in conferences on the subject of world resources and their inventory, conservation, and wise utilization." However, this conference never convened due to political changes and other inhibiting world events, and it was not until 1940 that the late Gifford Pinchot presented in the Americas the proposition of international co-operation in the conservation of natural resources. But, world events again precluded action.

The present conference represented, therefore, a considerable attainment for the conservation movement. If its achievements will bring to fruition the ideals set forth by Theodore Roosevelt, it will indeed be a victorious and historic conference worthy of the faith, hope and efforts of its founders and participants.

THE WORLD'S GREATEST RESOURCE

The scientists themselves and their store of "know-how" were declared to be the world's greatest resource. President Detlev Bronk of Johns Hopkins University said that man's knowledge of himself and of nature is the world's greatest resource, and Mayor O'Dwyer of New York City emphasized, "You are that small group of this generation who see with utter clarity the problem of man's survival in the universe," and again, "this store of scientific and practical knowledge is itself one of the world's great resources. It is a resource that grows with use and is enlarged by sharing." The Secretary-General, Trygvie Lie asserted, "Together you hold the technical keys which can unlock new wealth from the earth for the benefit of mankind."

The unprecedented sincerity and industry with which the delegates applied themselves to the tasks of the conference was ample evidence that they comprehended the critical need of the present world for their knowledge and skill. Yet, here, as in other resources, there is unequal distribution. The utter poverty of the poorer and undeveloped peoples in this great human resource was pathetically apparent. Time and again throughout the conference my notes reveal requests and appeals from these unfortunate countries for technicians, scholars, literature and other means by which they, too, could hope some share of the world's progress. On the other hand, scientists

from such countries as the United States, England, France, Netherlands, Sweden, etc. knew that for every one of them at the conference hundreds more of equal or superior ability were at home. It caused me to wonder if we realize their value and the value of the institutional system that produced them.

At this time it is only fair to mention some of the scientists who, because of their faithfulness in attending every meeting and their willingness to contribute, were as invaluable to the conference as their records proved them to be at home. Outstanding was S. S. Bhatnagar, Secretary to the Government of India, Department of Scientific Research. The fact that he has turned palaces of the Maharajas at home into scientific laboratories, indicates his drive and enthusiasm, at least. Others were Edy Velandar, Managing Director, Royal Swedish Academy of Engineering Science; Egbert de Vries, Councilor for Economic Affairs to the Ministry of Overseas Territories, the Hague, Netherlands; G. F. Clay, Agricultural Advisor to the Secretary of State for the British Colonies; Fernand Blondel, Engineer in Chief of Mines, Paris, France; John D. Black of Harvard University; C. E. Kellogg, Chief, United States Bureau of Soils.

The marvelous efficiency with which the scientific staff and technicians of the United Nations handled the complex proceedings of the conference; the encouragement and direction provided by the leaders, Secretary-General Trygvie Lie, Secretary of the Interior, J. A. Krug, Secretary of Agriculture Brannan, Secretary of Commerce Sawyer, and other men who brilliantly highlighted some of the plenary sessions, should also be recognized.

OVERALL PLANNING, THE FUTURE CONSERVATION KEY

Planning so as to utilize the interrelation of natural resources for multiple human benefit was heralded during the entire conference as the Aladdin's Lamp of the future. To illustrate, the tides at the mouth of the Amazon have been heretofore only a curiosity of physical geography, but recently, several interrelationships have been discovered.

These tides are not salt water but fresh water; they aid in depositing fertile silt on flat flood plains; they irrigate these flood plains twice daily. Mechanical shovels can easily canal these flood plains and so control irrigation and provide drainage. Trial

plots of rice and jute have yielded so abundantly, it is estimated that on these reclaimed relatively small tidelands 800,000 new jobs can be made available where the workers would be able to produce a surplus in rice alone, to cover one-third of the present entire world deficit or one million tons.

Certainly, overall planning is necessary here as compared to the former pioneering of new lands by individuals. To supply the shovels and other machinery, settlement of workers, the right strains of rice seed, finances, markets, transportation, institutional security for long term investment, and solution of numerous other local and international problems, requires co-operation between specialists and planners both local and international. Authorities claim that every phase of this development, excepting the provision of the workers, can easily be solved by concerted action.

For another example, the great Oroya plant in Peru could not continue to mine our vitally needed copper profitably because of increasing costs and declining copper percentage in the ore. But instead of abandonment, overall planning made it possible to put to service more and better equipment and applied new technology to recover more copper and also recoverable by-products.

As a result this huge mining project not only continues to yield the necessary copper but also has become the greatest bismuth producer in the world, the leading producer of silver, lead, and gold in South America, besides providing appreciable quantities of zinc, antimony, sulphuric acid, indium, tin, cadmium carbide, calcium arsenate and white arsenate. Not the least important in the maintenance of this mining project is the fact that profits continue to be realized by capital invested by United States citizens.

My notes contain innumerable examples of like interrelationships as, dew research in Israel and better roses and golf turf in Massachusetts, better plows from United States factories and vastly increased wheat production in India, more ponds in Kentucky and reduced earthquake hazards for Ecuador, high altitude temperature records on the slopes of the volcano Orizaba and the cloud explosions induced by General Electric experiments.

In short, this generally known but little applied geographic law of interdependence means that each community, each region, each people should investigate every angle of their resources, their homeland potential, as they plan to gear their development to the pattern of progress toward better living.

However, let me emphasize that this is only a fleeting glimpse of the vast array of technology and plans, revealed in the day by day work of this conference as now ready and available for application.

The conditions under which this technology and these plans can go to work for us may be summarized briefly as follows:

1. When the world has trained the needed number of technicians and specialists to implement the program
2. When our general education program has alerted the peoples of the world to understand and cooperate
3. When governments have created a "climate of security and trust"
4. When means have been found to equalize resource distribution and to distribute surplus products.

Under such conditions, Secretary of the Interior, J. A. Krug, said that he was assured by competent authorities that three hundred billion dollars are now available from American investors alone for international projects far exceeding the present financial support abroad afforded by the United States Government. The Netherlands revealed completed plans for investing as high as \$100,000.00 per colonial family in such development projects as in Surinam of South America. England has immense projects planned in Africa as has France and Belgium. Alladin's Lamp indeed!

It must not be inferred, however, that the change toward future cooperation among all agencies of enterprise necessarily dooms the private enterprise of our pioneers and pioneering past. The Conference specifically credited our past exploitative type of enterprise as having developed our present high standard of living and effective technology. But it was made critically clear that the luxury of such exploitation can no longer be afforded. I interpreted the sentiment of the Conference as wholly in favor of private enterprise continuing the major role of development with government, including the United Nations, providing the necessary favorable atmosphere on the one hand and protecting popular interests on the other.

It is of primary importance that the help extended by the United States abroad be placed very realistically. For instance, the loan to help India increase her wheat production is based on a conservative 4.5 to 1 benefit ratio and is to be amortized over a seven year period. John Abbink, Consultant on the Foreign Technical Assistance Program, announced that only sound business principles would be the criteria in granting aid backed by evidence that the applicant had additionally a sound overall development program plus a demonstrated willingness to help oneself. In a paper worded so sharply that it brought immediate protests from Mexico and the Philippines, he warned nations applying for assistance to refrain from naive or stupid requests.

Mr. Abbink's remarks were softened somewhat by most contributors to this topic in giving reassurance to the less fortunate and underdeveloped countries that they had a right to expect future help from the more highly favored and developed nations.

WAR DECLARED THE SOLE BARRIER TO PROGRESS

Although the conference had no policy making power, and was not authorized to formulate recommendations, the temper of the delegates in constant denunciations of war made it evident that they would back a declaration of policy barring war forever. War was damned as prostituting science, as declaring the rarest treasures expendible, as loading the ocean bottom with natures best resources. Almost every delegate at one time or another began his contribution with the phrase "barring war".

The directive prohibiting the Conference from crystallizing this anti-war sentiment in a resolution brought a jarring rebuke from Mrs. Pinchot. She charged that the Conference was "less as a dream come true than as a noble opportunity sidestepped" and asked pointedly, "What kind of upside-down, Humpty-Dumpty nonsense is this? I should like to ask Mr. Lie since when have scientists become so dangerous that they are not to be trusted even with the little power implied in the making of a resolution?"

While I felt that most delegates would express this same sentiment, they would also reason, as I did, that with so many high ranking officials present, a far freer exchange of infor-

mation and discussion was possible under a policy which precluded any statements being construed as official commitments.

WORLD PROBLEMS ANALYZED AND SOLUTIONS RECOMMENDED

On world problems the conference generalized only on the basis of carefully assembled and impressive data. Specific problems were subjected to the keenest scrutiny and solutions recommended already had the benefit of wide field trial. This was largely due to the personnel of the conference, mature men and women with many years of practical experience in their respective fields. No short-sighted panaceas or glowing utopias diverted them for a moment as a group from the trail of real progress.

1. The world population problem was considered only in positive terms. By this I mean that no time was given to such negative solutions as birth control. After viewing "with alarm the present explosive upsurge" and generally conceding that the earth would be peopled by three billion inhabitants by the end of the present century, three constructive views were presented:

- a. that population increase would tend to level off as industrialization progressed and standards of living rose
- b. that production of food and other material needs would rise at a more rapid rate than the population thus gradually elevating living standards (Malthus was conceded little that I could discern at the Conference)
- c. that the real problem lay in the distribution of surpluses and not in production.

This professed confidence of the Conference and its leaders in the world's ability to meet successfully the challenge of increasing population, barring war, can be verified abundantly; I can only indicate it here. Secretary Krug's declaration can be fairly used as the consensus of the delegates' opinions, even including Fairfield Osborn. Krug assured, "There is not the slightest question in my mind that scientists and engineers can find and develop food, fuels, and materials to meet the demands of the world's increasing population with a greatly improved standard of living. I do not side with those who view with alarm the increasing world population and the decreasing reserves of some things which now appear to be essential to our way of living."

The decreasing size of the family was pointed out as a factor toward leveling off the world's increasing population. When John Black, Harvard Economist, asked if this might not lessen the demand for the planned increase in industrial output he was met by the retort that the reverse was true "our forefathers had twelve children and no motors, our modern families have twelve motors and no children."

2. New horizons were cited for increase in quantity and quality of materials for foods, clothing and shelter. After amply demonstrating that almost unlimited quantities of food and animal feed could be derived from yeast, algae, and wood waste from our forest products, the more conventional foods and feeds were mainly considered.

Unquestionably immense gains in food supply are possible. A few supporting statements will suffice: Our great corn crop of 1948 could have been produced on one-third the acreage used; our huge cotton crop is now grown on forty-percent of its former acreage, thereby, releasing twenty-three million acres for food and feed; the Netherlands doubled its productions of poultry products—meat and eggs—in the past five years while decreasing the feed used by 15 percent; legumes have vastly increased soil fertility and provided for more and better livestock in tropical and subtropical areas; new and highly productive lands will be brought to yield through modern technology; grass culture on range lands have also led to great improvement in meat production. Associated with these developments are three trends of marked possibilities: (a) improved breeding by hybridization and insemination, (b) mechanization on a worldwide scale to increase the efficiency of farm labor but not to replace it, (c) improved rural organization including machine cooperatives and pilot improvement projects. It will be recognized that considerable education must precede the implementation of such programs for most of the people of the world.

In addition to such increased production on the land, the oceans were cited as vast potential food reservoirs which have, as yet, been scarcely touched.

3. No alarming shortages of fuels and energy are foreseen. Most surprising here was the contention of the petroleum authorities that reserves were adequate to take care of present

consumption for the next several hundred years. The present proven reserves are four times what they were fifteen years ago and will provide at least for the next twenty years. The general public has been more apprehensive of the adequacies of the petroleum reserves than that of any other in the fuel and energy group.

Just what part atomic fission would play in this area was not considered but Secretary Krug disclosed that large appropriations were in prospect for research toward tapping the sun's energy. The Dover House experiment by Massachusetts Institute of Technology attracted wide attention since, in this experiment, the sun's energy has been made to heat the house in winter and cool it in summer. Israel was especially interested since her climate and lack of resources would make any developments in the use of solar energy ideal.

CONCLUSION

In the foregoing I have tried to convey only a general impression of the Conference since a summary of the several thousand pages of scientific material is impossible. The tone of the Conference was sincere, confident, optimistic. There may appear charges of ulterior motives, that the Conference was but a dress parade for Capitalism, or, that its motive was to prepare the general public for new bureaucratic demands. Critics, so minded, can always find cause for inferring anything, but there was not the slightest evidence that I could perceive to give substance to such charges. The fact is that this historic assembly proposed the brightest prospect for living on this globe yet held before mankind.

The Catholic University Research Abstracts*

The Extent of State Control Over Catholic Elementary and Secondary Education in Pennsylvania *by JEREMIAH PATRICK SHEA, M.A.*

In order to determine and evaluate the extent of state control over Catholic elementary and secondary education in Pennsylvania, a careful analysis of the State Constitution, the laws, the court decisions, and the regulations of the Department of Public Instruction was made. As a result of this investigation it was found that, for the most part, the educational policies of the Commonwealth of Pennsylvania are in conformity with Catholic principles. The only notable exceptions to this agreement are the State's attitude toward religious education and toward the use of public funds for sectarian purpose.

A Study of the Educational Ideas of Woodrow Wilson *by SISTER BRENDAN MARIE O'CONNOR, C.C.V.I., M.A.*

The purpose of this dissertation was to study the educational ideas of Woodrow Wilson and to evaluate them in the light of Catholic philosophy. Material for the study was gathered from the published and unpublished writings of Woodrow Wilson.

The study reveals that Wilson's theories and practice in the field of education compare favorably with those of other eminent educators. His insistence on the coordination of knowledge; his advocacy of the necessity of a liberal education in preparation for the professions and for leadership in a democracy; his introduction of the preceptorial system as an improved technique of teaching; his attempt to coordinate the intellectual and social life of the college; in fine, his ambition to make learning respectable show him to be a man ahead of his time. His theories, however, fall short of the Catholic ideal in that

*Manuscripts of these Master's dissertations are on deposit at the John K. Mullen of Denver Memorial Library, The Catholic University of America, Washington 17, D.C. Withdrawal privileges in accordance with prescribed regulations.

they make no provision for the teaching of Revealed Religion as a part of the Curriculum.

The Educational Work of the Felician Sisters of the Province of Detroit in the United States 1874-1948

by SISTER MARY JEFEMIAH STUDNIEWSKA, Fel. O.S.F., M.A.

This study is concerned with the development of the educational work of the Felician Sisters of the Province of Detroit in the United States on the elementary, secondary, and college levels over a period of almost seventy-five years. As a background of the study, a brief history of the Order of the Felician Sisters is given. The study then proceeds to investigate the growth and development of the elementary and secondary schools under the direction of the Felician Sisters. The establishment of Madonna College, the academic and professional training of the Sisters, and their special educational efforts find suitable treatment in the investigation.

Since the Province of Detroit—although the first and oldest—is only one of the six American provinces of the Felician Sisters, an overview of the educational work accomplished in all the American provinces is presented in the appendix. Thus, the reader will find a complete picture of the work of the Felician Sisters who first came to America in 1874 to establish schools for the children of Polish immigrants.

A Study of Workshops As An Aid To In-Service Training Of Teachers

by SISTER M. FRANCIS EILEEN KELLY, S.L., M.A.

The present study was undertaken for the purpose of determining the extent to which the educational workshop is utilized as a means of promoting in-service training of teachers.

A survey of the literature in the field was made in order to trace the history and development of the workshop movement. Characteristics common to all true workshops and trends in the movement were noted. As a result of this survey, criteria for evaluating the success of workshops were formulated from the viewpoint of the administrator as well as from the viewpoint of the teacher.

A suggested plan for a workshop in science for elementary school teachers was drawn up and principles for planning future workshops were proposed on the basis of the workshop ideal established in 1936 at Ohio State University.

Influence of the Reports of the National Council of Teachers of English on High School Textbooks

by MARY VERNON SINKFORD, M.A.

This investigation concerned the influence of the reports of the National Council of Teachers of English on language composition textbooks used in secondary schools. The recommendations of the report entitled *An Experience Curriculum in English*, published in 1935, were used as criteria for the study. The data for this investigation were secured by making a comparative study of language composition textbooks published before and after the report. The results of this investigation revealed (1) textbooks published before 1935 included the Experience strands but the activities calling for natural speaking and writing were limited, (2) textbooks published after 1935 showed increased emphasis on functional oral expression, (3) the inclusion of a majority of the recommendations of the report in textbooks published after 1935 showed that the Experience Curriculum has influenced the writers of textbooks, and (4) a majority of the activities recommended by the Experience Curriculum were included in textbooks published after 1935.

Bishop John England's Concept of Liberal Education

by SISTER M. VICTORINE SEERY, M.A.

The study has shown Bishop England's concept of liberal education to be in complete agreement with the traditional concept. He is one with the great thinkers of all centuries—with Newman, with the humanists, with the Scholastics. The success he achieved, not to speak of the sound arguments he adduces, should encourage those who believe that the liberal arts still provide the best form of general education and the best foundation for later professional training.

College and Secondary School Notes

C.U.A. Rector Chosen Vice-Head of New Association of Catholic Universities

Msgr. Patrick J. McCormick, rector of the Catholic University of America in Washington, was elected first vice president of the newly-formed Federation of Catholic Universities during its first meeting in Rome. The Federation was established by a decree of the Sacred Congregation of Seminaries and Universities on June 29, 1948.

The meeting, which brought together 26 rectors of pontifical universities throughout the world, had for its scope, in addition to the election of its first set of officers, the adoption of a constitution and establishment of closer relationships between such institutions in the various countries.

At the close of the meeting, Msgr. McCormick expressed himself as very enthusiastic over the results of this first one and the prospects for the future effectiveness of the organization. It is the realization, he said, of a long-desired step forward in the field of Catholic education.

"I consider," he declared, "that this Federation will be of inestimable value in the work of disseminating and defending Catholic truth throughout the world." He explained that previous rectors of Catholic University, the late Archbishop James H. Ryan of Omaha and the late Bishop Joseph M. Corrigan, had long labored toward this goal. However, the war postponed it.

One of the principal benefits Monsignor McCormick foresaw was the improvement of the practice of exchanging professors, students and publications between the world's pontifical universities.

Other officers elected were: president, Msgr. Honore Van Waeyenberg, rector of Louvain; second vice president, Msgr. Paolo Campos, rector of the Catholic University of Sao Paulo, Brazil; general secretary, the Rev. Agostino Gemelli, O.F.M., rector of Sacred Heart University, Milan. Members of the council are: Msgr. Emile Blanchet, rector of the Catholic Institute of Paris; the Rev. Paul Dezza, S.J., rector of the Gregorian

University, Rome, and Msgr. Ferdinand Vandry, rector of Laval University, Quebec.

Decline of Religion Is Cause of World Crises, Says Msgr. Jordan Opening Academic Year at C. U.

"For a Catholic university the problem of most immediate concern is the decline of religion in the lives of men and of nations. This is really the root cause of the world crises of which we hear and read so much nowadays, and it is to the eradication of that cause that all who are heirs to the Christian tradition are called," said Msgr. Edward B. Jordan, Vice Rector of the Catholic University of America, in his address to the staff and students of the university at a Solemn Mass of the Holy Spirit, opening the new academic year.

A procession of the faculty members and students preceded the Mass in the National Shrine of the Immaculate Conception. The Rev. Louis Arand, S.S., president of Divinity College at Catholic University was the celebrant.

The duties of the teaching staff, Msgr. Jordan explained, may be summed up in the two functions of teaching and research, and neither of these activities may be neglected if the University is to maintain its standing among institutions of higher learning. The obligation of students, the speaker continued, is to "apply to the moulding and shaping of public and private life" the truths they learn from their teachers and "thus fulfill their duties toward God, Church, and Country."

"The opportunities for education," said Msgr. Jordan, "are in no sense intended for you solely as individuals," because this is not what society and the Church intend in the establishment of colleges and universities." Senator Thomas, author of the GI Bill of Rights, said that the Bill was based on the idea that America cannot afford to neglect leadership in any single generation, the Monsignor noted. The Church, too, the speaker emphasized, "needs leaders, not only among the clergy, but among the laity as well, and she must look to her colleges and universities to produce them."

"For both professors and students the university must serve not merely as an observation post from which to view the world outside," Msgr. Jordan concluded, "but as a training

camp in which they are prepared to engage in the conflicts which disturb the peace and tranquility of that world. They must be fully aware of the problems—moral, political, economic, and social—that are of concern to the nation, to the world and, we might add, to the Church; and that they must make use of their talents and employ to the fullest extent the facilities their university offers with the aim of making a contribution to the solution of these problems.”

Second Season of Catholic Adult Education Program to Open in Nation's Capital

The second season of the Catholic-sponsored Adult Education program, presenting studies in theology, philosophy, art and the social sciences, was opened in Washington on October 10.

The course is being sponsored by the Catholic University of America through the Catholic Institute of Washington. Its director is the Rev. Sebastian Miklas, O.F.M., Cap., a professor at Catholic University. Father Miklas helped found the Institute last year.

Explaining the program, Father Miklas said that modern living is making such drastic demands on the mind of the average person that proper information and reliable guidance are becoming increasingly important to all.

“The Catholic University of America, as the center of Catholic thought in the Capital of the United States,” the priest added, “is embarking on the task of giving interested adults the benefit of its scholarship and experience in order to enlarge their educational horizons, and to prepare them to challenge those who spread error and misinformation.”

A native of Wheeling, W. Va., Father Miklas is a former professor of dogmatic theology at Capuchin College here, secretary of the Franciscan Educational Conference and editor of its annual reports and a professor at Catholic University since 1946.

United States Coast Guard Announces 1950 Academy Examinations

Competitive examinations for appointment to the United States Coast Guard Academy at New London, Connecticut, will be held in major cities throughout the United States and its

territories on February 20 and 21, 1950. All applications must be postmarked not later than 15 January 1950. Applications are desired from high school seniors who can qualify physically and who will have graduated by June, 1950, with a minimum of 15 credits. Of the 15 credits, 7 are in required subjects as follows: 3 units of English, 2 units of Algebra, 1 unit of plane geometry, and 1 unit of physics. The physical requirements include the following: 17 to 22 years of age; 66 to 76 inches in height, with weight in proportion; 20/20 vision, uncorrected for each eye; normal color perception; and a minimum of 20 vital serviceable natural teeth.

Coast Guard Cadets pursue a 4 year course of instruction leading to a Bachelor of Science Degree in Marine Engineering with eligibility for commissions as Ensigns in the Coast Guard. They receive, in addition to the required technical courses, practical and professional training vital in the education of Coast Guard officers. This training includes summer practice cruises to foreign ports during which cadets put into actual use their theoretical and practical studies. Upon graduation and when commissioned, officers are assigned to active duty in one of the many fields of service.

Athletic and social programs at the Academy provide a pleasant diversion from the rigorous academic schedule. Football, basketball and baseball teams, although not "big time", always give a good account of themselves in New England Intercollegiate competition. Sailing, swimming, track, tennis and wrestling are also varsity sports and keen interest is found in all. Intramural sports round out the program and provide competition for all cadets.

Detailed information regarding requirements for entrance, academic curriculum and other aspects of cadet life may be obtained from school principals or by writing to the Commandant (PTP), United States Coast Guard, Washington 25, D. C.

Father Gannon Makes Plea for Restoration of Liberal Arts to Proper Place at Instal- lation of College's New Head

Contending that colleges of liberal arts have been increasingly ignored in recent years, the Very Rev. Robert I. Gan-

non, S.J., former president of Fordham University, called for a serious study of ways and means of bringing back this branch of academic learning into the fold of higher education.

Father Gannon was the principal speaker at the installation of the Very Rev. Juvenal Lalor, O.F.M. as the 12th president of St. Bonaventure College. Father Lalor, who is 38 and one of the youngest college presidents in the country, stressed in his acceptance speech the philosophy of St. Bonaventure, "which still offers to our troubled times the saving solution of those contradictions that could render education unprofitable to man and hateful to God."

The former Fordham president also asserted that a recent survey revealed "the educational ideals of the American people is a compound of skills, facts, dollars and cents and that small stress is laid on helping the students to live life as the great men before us lived it and saw it."

"Any sort of real college of liberal arts is an ornament to the State of New York, and the inauguration of a new president in any one of them should be an occasion of public rejoicing," Father Gannon said, "A man or woman who has a liberal arts education is not ill at ease with the group of cultured individuals who can keep a grip on the treasury of the past while they manage to grasp the present and plan for the future."

Father Gannon addressed his remarks to a large delegation of college representatives, members of the faculty and students in Forness Stadium. Included among the college delegates were 32 presidents of universities.

Immaculate Heart College Completes Plans for Graduate Schools

Immaculate Heart College increased its offerings in the graduate school with the opening of the fall semester. The School of Music, established in 1931, which discontinued graduate work during the war years was resumed this September under the direction of Dr. Franz Darvas, Dean of the School. The exceptional opportunities offered in the city to hear the nation's great musicians makes Los Angeles an ideal center in which to study music.

The Graduate Division of the Liberal Arts College began work for the Master of Arts degree in English at the same time. Sister M. Humiliata, Ph.D., will be chairman of this graduate department. The field of concentration will include American Literature and the medieval period, as well as the seventeenth, eighteenth, and nineteenth centuries of English Literature.

With the School of Education which introduced graduate courses in February, 1949, Immaculate Heart College will be offering graduate work in three departments. The School of Education offers opportunities for administrators, supervisors, curriculum specialists and master teachers to pursue higher studies in those positions requiring masters' degrees.

N.F.C.C.S. Holds Workshop

Delegates from colleges in the Central-Midwest region of the National Federation of Catholic College Students held a regional workshop at Creighton University, Omaha, Nebr., Friday and Saturday, October 14 and 15.

Principal speaker at the meeting was the Rev. Bede Scholz, O.S.B., of Conception Abbey, Conception, Mo. Nationally known for his work in the liturgical movement, Father Bede addressed the students on the interrelationship of the liturgy and apostolic work.

The purpose of the workshop, as indicated by Bill Ross, a senior at St. Benedict's College, Atchison, and regional president, was to draw up plans for the current year and to integrate the work of the region with the spirit and ideals of the lay apostolate, the theme of the N.F.C.C.S. this year. Ross also introduced the Rev. Alcuin Hemmen, O.S.B., dean of men at St. Benedict's, and the new regional chaplain recently appointed by the Most Rev. George J. Donnelly, bishop of Kansas City in Kansas.

Elementary School Notes

Louisville Archdiocese Plans New Curriculum

Christian living is the heart of the program which has been newly established in all Catholic elementary schools of the Archdiocese of Louisville, Kentucky. Based on *GUIDING GROWTH IN CHRISTIAN SOCIAL LIVING*, compiled by the Dominican Sisters Mary Joan and Mary Nona, the entire elementary curriculum will concentrate on training pupils to follow Christian principles in their contacts with others, reports Msgr. Felix N. Pitt, Secretary of the Catholic School Board for the Archdiocese. Divided into three cycles (primary, intermediate, and final), "the courses will present three complete reviews of Christian doctrine and the basic roots of truth," he explained. "While the teachings will be repetitive, in each cycle they will be presented with a new approach."

Date of Birth Is Criterion for Admission to Kindergarten

Admission into California kindergartens was granted on priority of birth last September. A new state law demands that children be admitted in order of their birth dates only, and requires parents to submit evidence of the date of their child's birth.

This ruling was effective in eliminating long queues on the first day of school resulting from the rush to be first in line. Furthermore, school officials were protected from the charges of favoritism in schools where there are not sufficient facilities for all newcomers, it was reported.

Houston Inaugurates Twelve-Month School Year

By operating all year, the Houston (Texas) school system plans to eliminate overcrowding in buildings. Although students will attend classes for only nine months, the school year will be divided into four three-month quarters, with the summer quarter offering a full school program. Without this year-round schedule, the School Board of Houston would be obliged to launch a money-making campaign to raise funds for the construction of more buildings.

Artist Favors Warm Colors for Classrooms

Color in classrooms, according to the *MAGAZINE OF ART*, should be determined by the age level of the children occupying the room rather than depend on orientation (warm colors for north exposures and cool colors for south ones).

Warm environments (pink, peach, or yellow) for elementary grades where life is more or less dominated by emotion is recommended, whereas the cool greens, blues, and grays are suggested for secondary schools where more mental tasks are undertaken. Ivory and pale yellow have been found excellent for corridors and rooms deprived of natural light but not used for critical seeing tasks.

In general, pale blue-green and peach are considered best for classroom purposes. Light yellows and blues are likely to appear monotonous. It is also contended that better visibility and emotional relaxation results when the front end of the room which children face is finished in a slightly softer and deeper tone. The instructor, as well as materials of instruction, are thereby seen more clearly when viewed against the darker background.

Educator Encourages Intervisitation of Schools

Exchange of classroom visits among parochial and public schools teachers would do much to clarify mutual problems and to remove prejudices, Msgr. John Middleton, Secretary of Education for the Archdiocese of New York, declared when speaking at the annual convocation of Catholic school teachers in September. He emphasized the fact that contrary to "prevalent opinion, parochial schools are more than catechetical institutions. . . (that being) Christocentric, they prepare students to live fully in a democracy."

President Sets Date for White House Conference on Youth

President Truman announced that the Mid-Century White House Conference on Children and Youth will begin December 3, 1950, under the guidance of a fifty-two-person committee of educators and child welfare leaders.

The fifth in a series on youth problems held every ten years at the call of the President, the 1950 gathering will be broader in scope than previous ones. While past meetings have stressed social and economic arrangements for children, the time has come, according to Federal Security Administrator Oscar R. Ewing, Chairman of the Conference, for a full-fledged attack on the emotional and psychological aspects of child development.

In general, the Conference advances through three stages of development. The first consists of the pre-conference, now in progress, during which an executive committee in Washington and committees in the States are gathering the best possible examples of ways in which children and youth can be helped. The Conference proper will set the goals for child welfare during the next ten years, and will propose procedures for achieving these goals. Finally, state and local resources will be mobilized to bring the program to a successful completion.

Philadelphia Schools Experiment with Methods for Superior Children

Education of gifted children is receiving special attention in schools of the Suburban School Study Council, a group of nine school districts in the Philadelphia area.

In collaboration with the School of Education at the University of Pennsylvania, a committee of teachers in each school conducted an investigation last year on the special teaching methods to be used and the type of curriculum to be developed for students of superior mentality. With the opening of the current school year these plans, which vary in the several schools, were put into operation and will continue for a period of two years. Teachers will submit descriptions and explanations of the program from time to time during this period, and will terminate the investigation with an appraisal of its outcomes.

Scolding Teachers Contribute to Pupil Maladjustment

Teachers who scold are a serious cause of maladjustment in children charged Dr. D. S. Arbuckle of Boston University at a

convention of the American Psychological Association in Denver last September.

Arbuckle would group offending teachers into four classes: (1) disciplinarians, (2) moralists, (3) judges, and (4) wishful thinkers—those who have a “this-hurts-me-more-than-it-hurts-you” attitude. Implying that parents often receive blame for neuroses that are created by teachers, he stated that the fault lies in teachers’ training programs which are more concerned with development of children’s intellects than with study of their emotions.

Spanish Supplants English in Puerto Rican Schools

Efforts to establish English as a language of instruction in Puerto Rican public schools have failed, states Pedro A. Cebollero, Dean of the College of Education, University of Puerto Rico.

Beginning in 1904, English was used as the medium of instruction in Grades One through Twelve for a period of twelve years. Because the results of this trial were unsatisfactory, Spanish replaced English in the teaching of Grades One to Four in the year 1916. After eighteen years, educators judged the use of English to be ineffective in all elementary grades, and teaching in English was restricted to the high school.

Dr. Cebollero cites several studies which seem to indicate that instruction in English encourages memorization without understanding, retards pupils’ progress, and causes a lowered efficiency in instruction. He recommends that English be treated as a foreign language, and that it be limited to certain types of high school courses where lack of good Spanish texts makes its use advisable. A law, recently passed by the country’s governing body, now makes this recommendation mandatory. Spanish thus becomes the official language of instruction in all public schools of Puerto Rico.

Children of Transvaal Hear Symphonies

UNESCO’s mouthpiece, *WORLD REVIEW*, recently reported that an experiment to bring first-class music to every child in Transvaal schools was inaugurated early in the year 1949. Nine cars carrying the Johannesburg Municipal Orches-

tra set out on its first trip through Western Transvaal. To make possible this pioneer venture in musical education, approximately \$250,000 a year has been allotted for a five-year period by the Transvaal administration. During this time, it is hoped that every child in the area will hear the orchestra at least once.

Earthquake Wrecks Washington School Buildings

School building shortages were accentuated in the State of Washington when an earthquake ravaged sections of that State toward the end of the past school year.

More than \$7,000,000 in damages to school plants was reported in EDUCATION IN WASHINGTON. At least thirteen school buildings were demolished, while many others required extensive repairs through the summer. However, students attending these schools did not get the early vacation they had anticipated because classes were continued in improvised quarters. Some homeless classes went on double shifts in habitable school buildings, while others were held in such places as gymnasiums and corridors.

Geographic Society Offers Bulletins to Geography Teachers

Publication of *Geographic School Bulletins* was resumed in October by the National Geographic Society.

This year, as usual, each of the thirty weekly issues will contain five articles and seven illustrations or maps. Writers of the *Bulletins* collect their material from such sources as the travel experience of National Geographic Staff men, the National Geographic's library of reference books and its collection of detailed maps, government bureaus, scientific institutions, and available specialists—sources of geographic information which an individual teacher could not tap in several lifetimes.

Subscription for this Bulletin amounts to only twenty-five cents, which fee covers the mailing and handling charges. Other costs are borne by the Society's educational fund.

Theaters Increase Facilities for Children

Children's theaters are increasing in number according to the national conference sponsored last September in New York City by the Children's Theater Committee of the American Educational Theater Association.

Approximately 250 permanent children's theater groups are operating in the nation at the present time, while almost 1,000 other groups produce plays for children sporadically, it was announced. Conference leaders also declared that plays currently being produced for children are better than ever before, although producers experience difficulty in finding appropriate scripts.

Today, children seem to prefer realism to fancy, with plays based on the lives of American heroes being more popular than those based on fairy tales.

Five rules for good performances for children were laid down at the conference: (1) there must be a character which children identify with themselves; (2) the experiences of that character must never stop; (3) the experience of the character must be worth having and serve to make him a better individual; (4) the experiences must be presented in terms which the child will understand, and (5) comedy should be inserted without interruption of the story so that it will give the audience an excuse for exercise—laughing, clapping, even stamping.

No Quarrel with Welfare Services for Parochial Pupils, Largest Protestant Body Says

Tax aid to children in parochial schools in the form of welfare services should not give rise to sectarian controversy, the Federal Council of Churches of Christ in America has declared.

In a statement regarding the current deadlock in Congress over Federal aid to education, the council, which represents 27 sects with a total membership of 29 million people, said that by "drawing a clear distinction between aid to schools and welfare services for children, we believe that necessary assistance can be given to education without making it the object of sectarian controversy or compromising the principle of the separation of church and state for which the council has always stood."

The Protestant body's plan for settling the legislative deadlock was that Federal grants for public schools should be promptly provided, and that Congress, as a separate matter, should give "open-minded consideration to the need of all children of school age for certain welfare services."

Catholic leaders in the current Federal aid fight, have asked only for welfare services for parochial as well as public school children, but they have sought to have these services included as an integral part of any Federal School aid act.

— NEWSBITS —

APPROPRIATION for the school lunch program, beginning July 1, 1949, is \$83,500,000. This is \$8,500,000 more than was spent last year. The increase will permit expansion of the school lunch program in many localities.

. . . .

Efficient functioning of school safety patrols in Chicago has cut the traffic death rate of elementary school children 44 per cent since the safety patrol system was inaugurated twenty-seven years ago. Chicago is the nation's foremost city in ratio of pupil patrols to grade-school members.

. . . .

School busses now carry 22 per cent of all public school pupils to and from school. In 1920, the percentage was 1.6.

. . . .

Teachers riding to work on school busses in North Carolina cannot exercise authority over children when riding, and must give up their seats to pupils if the bus becomes crowded, according to a bill passed by the state legislature.

. . . .

Rooms may be adjusted to class size in a new elementary school being constructed in Philadelphia. The New Oxford Circle School, with accommodations for 1,200 pupils, will have thirty-three classrooms laid out in units of three. Movable walls in the center room of each unit will permit the sizes of the three rooms to be changed as the need arises.

News From The Field

Anarchy May Result If CCD Adult Education Program Fails, Bishop Tells Congress

"If the Confraternity of Christian Doctrine program of religious education of adults were to be taken up soon by America's laity America would be a converted country within ten years. If it is not taken up, there very well may be anarchy."

This solemn warning was given by Bishop John P. Treacy of LaCrosse, in a sermon at a Solemn Pontifical Mass in St. Raphael's Cathedral, which formally opened the third regional congress of the CCD in Madison, Wis.

Bishop William P. O'Connor of Madison was host to the congress, which attracted some 2,300 persons from the Archdiocese of Milwaukee and the Dioceses of Madison, Green Bay, LaCrosse and Superior.

Other members of the Hierarchy in attendance included Bishop Matthew F. Brady of Manchester; Bishop John B. Grelinger, Auxiliary of Green Bay, and Bishop Roman Atkielski, Auxiliary of Milwaukee.

James G. Brennan, graduate student at the University of Wisconsin, told the congress that a reason for the loss of faith among Catholics attending state and secular universities and colleges is ethical rather than doctrinal. He said: "The most serious dangers to Catholics in secular colleges are negative ones, such as the lack of a sound philosophy program, the lack of coordination of subjects and subordination of values."

Another speaker, Edward Owens of Madison, told the congress how he transformed his weekly card club into a Confraternity discussion club, which already has resulted in two of the club members being converted.

At the closing session of the congress, Bishop O'Connor emphasized the danger of the divorce evil in this country, and the importance of the matter for U.S. Catholics, "living as we do here in an environment in which divorce is prevalent." He emphasized that a good foundation is the basis of a good marriage and that "marriage is a tie which God fashions and man is

powerless to break." He said that the Catholic home must be the God-centered home and advocated that Catholic married couples "let the life of Christ dominate every Catholic home."

Bishop Brady told the congress that it is time the laity recognized the fact that priests and Religious alone cannot carry the burden in saving souls. He said it is in the power of the laity, through the CCD, to accept some of the responsibility.

3 Heresies in Modern Education Cited As Barriers to Interracial Justice by Fordham U. President

The Rev. Laurence J. McGinley, S.J. president of Fordham University, asserted that although the problem of interracial justice is primarily a task for education, "the modern heresies of materialism, secularism, and excessive liberalism taught in many schools are its greatest obstacles because they fail to teach that the problem is essentially a moral one."

Speaking before the bi-monthly communion breakfast of the Catholic Interracial Council in the lower chapel of Old St. Peter's Church, Father McGinley pointed out that "despite real progress in the growth of interracial understanding, certain philosophies prevent us from loving our God whom we do not see."

He said today's educator faces the triple task of bringing to his student an understanding of the real world in which he lives; an understanding of the real human being that lives in this world, and a realization and acceptance of his responsibility as a man to do something about the world in which he lives.

He defined materialism in education as heresy against the understanding of the real man, and said that in its application to interracial justice, it presents only an economic solution. But, he added, in Catholic education "we have a direction: Man is a creature composed of body and soul, and made in the image and likeness of God."

Father McGinley defined secularism in education as "that philosophy of one world—this world. Secularism calls upon us to crowd into this life every imaginal experience regardless of its effect on our souls. As regards interracial justice, it is the philosophy of those who advocate 'separate but equal

facilities', of those who substitute armed neutrality for peace."

"Again," he continued, "there is a remedy for this heresy in education. We have another directive from the catechism: Man was made to know, love and serve God in this world and to be happy with Him forever in the next."

"The remedy for false liberalism lies in revelation," he said. "God exists for us whether we believe in Him or not."

List of Educational Recordings

A comprehensive listing of educational recordings for school, library and radio use has just been announced by Educational Services, 1702 K St., N.W., Washington 6, D.C. It is titled *"1949 Listing of Educational Recordings for More Effective Learning."*

Classified by subject matter for easy reference and easy ordering, it lists recordings in the fields of: foreign languages; geography; history and civics; literature; music and speech. A section on record playing equipment is also included. The recordings are offerings of merit from the outstanding educational recording concerns in the country.

Some of the highlights include:

Foreign Language Courses in 30 languages.

Voices of Yesterday, the actual voices of great historic figures such as Thomas A. Edison, William Jennings Bryan, Theodore Roosevelt, etc.

23 Speeches by the late President Franklin D. Roosevelt.

Dramatizations and Excerpts from the Important English and American Writers, Dramatists and Poets. These include works by Dickens, Irving, Scott, Stevenson, Twain, Shakespeare, Browning, Longfellow, Milton, Tennyson, etc.

Catalogs are available without cost upon request to Educational Services, 1702 K Street, N.W., Washington 6, D.C. Quantity requests for the listings will be filled.

Encyclopaedia Britannica Films

Marking the biggest fall in its history, Encyclopaedia Britannica Films will release twenty-two sound educational motion pictures and two filmstrip series before Christmas, it was an-

nounced recently by C. Scott Fletcher, president of the twenty-year-old educational motion picture producing firm.

The forthcoming releases are 16mm. sound films for use in classrooms from kindergarten through college, and cover widely separated subjects from skin care to cowboys, forest conservation to American literature, painting to plant growth and circuses to the production and use of gas.

Fleur de Lis Awards

Joseph Desloge and James B. Miller of Saint Louis were named as recipients of the 1949 Fleur de Lis awards, given annually by Saint Louis University for outstanding service, during Convocation ceremonies in the University gymnasium held recently.

The award, established in 1947, is given each year to friends, alumni, or faculty members of Saint Louis University in recognition of true merit and unselfish achievement in behalf of the University.

C. U. Alumni Reunion

Graduates of the Catholic University of America will hold their twelfth annual reunion in Washington November 11th, 12th and 13th, Andrew P. Maloney, national president of the Alumni Association, has announced. Last year's reunion attracted over 1,000 alumni and alumnae to the homecoming dance, and over 600 at the banquet. National Secretary John L. Schroeder predicts a larger attendance will come this year.

President Maloney has appointed a special reunion committee, headed by Ray DuFour, of the class of 1928. Mr. DuFour is a prominent Washington insurance man. The vice chairman will be O. A. De La Rosa, of the class of 1931, who is an architect in the Navy Department. Charles Maloney, of the class of 1913, a Washington contractor and a former president of the national alumni association, will serve as treasurer. The remainder of the reunion executive committee includes Richard Galihier, '35, a Washington lawyer, Joseph War, '24, who is president of the Washington chapter of the alumni group, and Secretary Schroeder.

The American Benedictine Review

At an executive meeting of the American Benedictine Academy held in Atchison, Kansas, plans were completed for the publication of a scholarly journal to be called *The American Benedictine Review*, under the editorship of the Rev. Bonaventure Schwinn, O.S.B., of St. Benedict's abbey, Atchison, Kansas. The magazine will be published quarterly, featuring articles of distinguished contributors both here and abroad.

Father Schwinn traveled throughout Europe this spring and summer in an effort to stimulate writing interest in the forthcoming publication. The first issue is scheduled to come off the presses in January, 1950.

New Chemistry Labs at St. Louis University

The Chemistry Department of Saint Louis University has just completed a sweeping, six-month renovation program, Dr. George W. Schaeffer, who was appointed director of the department last February, has announced.

Equipment in all existing laboratories has been overhauled, and new laboratories have been added for graduate research in physical chemistry, graduate research in organic chemistry, and undergraduate physical chemistry. The program included the construction of a new instrumentation laboratory and the expansion of storage and stock rooms to triple the previous size.

In the same six-month period, the size of the faculty has been doubled, and research facilities have been added to accommodate a graduate enrollment of twice the former number of students, Dr. Schaeffer stated.

To Hold Third Natural Law Institute at Notre Dame

A third annual Natural Law Institute will be held at the University of Notre Dame on December 9 and 10, it was announced.

The two-day program will be devoted to current conditions of natural law philosophy in American jurisprudence. The sessions will deal with such topics as "The Natural Law and the Common Law," "The Natural Law and International Law," "The Natural Law and Constitutional Law" and "The Natural Law and Canon Law."

The first annual Natural Law Institute at Notre Dame was sponsored in 1946 by the Metropolitan Club, composed of Notre Dame alumni in the New York City area. Last year's Institute was sponsored by Alvin A. Gould, Cincinnati, O., businessman, who also will sponsor the 1949 Institute.

Newman Institute

The Associated Newman Club Alumni of New York announces the opening of the Newman Institute, with classes in Scholastic Philosophy, Dogma for Laymen, the Protestant Reformation and the Principles of Social Action.

For the first time in the history of Newman Clubs Catholic graduates of non-Catholic colleges will have the privilege of studying these subjects at college level. This first attempt at such an educational opportunity will be available at first only to members of the Associated Newman Club Alumni of New York. Registrations are now being completed.

The purpose of the Newman Institute is to increase the knowledge of the Faith among Catholics from non-Catholic colleges. The emphasis is placed on Philosophy and Dogma, but considerable attention will be given to the other courses, especially in their relation to present day living.

Outstanding lecturers have been secured for the classes. Rev. William R. O'Connor, of the Dunwoodie Seminary, is the lecturer on Dogma. Father O'Connor is recognized as a national authority on the subject. He holds his Ph.D. and is at present on the teaching staff at Dunwoodie. Professor Frank Lodato of Seton Hall College is the lecturer on Scholastic Philos-

ophy. He teaches this subject at the New Jersey college, and is currently studying for his Ph.D. in Philosophy at Fordham.

Rev. Florence Cohalan is lecturing on his favorite subject, history. The Protestant Reformation will be completely reviewed, with emphasis on the effects noticeable in today's secular society. Finally, Dr. Walter Willigan, of St. Johns University, will give the lectures on the Social Action series. Dr. Willigan is widely known for his comments and talks on Christian Social Justice. He brings all his background and influence to the Newman Institute.

It is hoped by the Associated Newman Club Alumni that this will be a successful first step towards filling the gap in collegiate education of Catholics in non-Catholic colleges. Eventually, it is hoped that through the influences of the Newman Institute, chairs in Scholastic Philosophy will be added to the Philosophy Departments of non-Catholic colleges. At present these lectures will be restricted to members of the Alumni only.

Classes were held on Monday and Wednesday evenings, beginning October 3rd and 5th. Lectures will continue for two weeks, and will resume next year. Each class will be conducted in a lecture and forum style. Facilities have been obtained at Leo House in New York for the classes.

Rev. John K. Daly is Chaplain to the Associated Newman Club Alumni of New York. John J. Carlin of Brooklyn is Director of the Institute.

New Buildings at Marian College

A residence hall and a recreation-social building, completed at Marian College, Indianapolis, this summer, were dedicated September 11 by His Excellency, the Most Rev. Paul C. Schulte, D.D., archbishop of Indianapolis, and chancellor of the college.

Besides residence facilities the first building, Clare Hall, contains a chapel, foods preparation and service center, infirmary and doctor's suite, reception rooms, student lounge, laundry, and one section of classrooms. E-shaped in form, it has a central section 280 feet long; wings, 160 feet. Student rooms, accommodating two students each, have adjoining bath rooms. The main dining room has a seating capacity of 350.

The recreation-social building, joined to the residence building by an arcade, contains a gymnasium, recreation room, and physical education instructor's suite. Of restrained modern architecture, the buildings combine simple, attractive design, practical service, and enduring construction. Their erection was undertaken by the Sisters of St. Francis, whose motherhouse is at Oldenburg, Indiana. Marian College is a four-year liberal arts college for women.

Free Booklet on Textbook Publication for Educators

For teachers who are writing textbooks, the Exposition Press, 253 Fourth Ave., New York 10, N.Y., has issued a free, 32-page, illustrated booklet which discusses the problems of publishing from both the writer's and publisher's viewpoints. Copies may be had upon request.

The booklet also outlines the opportunities and difficulties faced by new writers in securing publication of their works in all fields of literary endeavor as well as in the academic field.

Special attention is given in the booklet to books with restricted audience appeal or limited sales potential but for which there is definite need.

Book Reviews

ADOLESCENT CHARACTER AND PERSONALITY. R. J. Havighurst and H. Taba. New York: John Wiley & Sons, Inc., 1949. Pp. xii+311. \$4.00.

The chairman of the Committee on Human Development at the University of Chicago in his preface to the report being reviewed describes it as "a preliminary report growing out of an investigation of the youth in the midwestern community who were sixteen years old at the time the study was begun." The community is described in the book as a typical midwestern small city having a population about 10,000 some 6,000 of whom live in the town, the others in the neighboring rural area. It is given the fictitious name, *Prairie City*. All the boys and girls in this area who became sixteen in 1942, 144 individuals, were the subjects of the study.

The committee assigned to individual committees numerous particular studies of this group. All of these particular studies of specific phases of character development of the subjects have been reported under the sections on Group Studies and on Character and Personality Types, these latter being Self-Directive, Adaptive, Submissive, Defiant or Unadjusted, a classification of personality types derived empirically from the evidence respective to the 144 subjects at *Prairie City*.

After a section on Conclusions and Implications with Objectives of *Prairie City*, some hundred pages are devoted to description and evaluation of all techniques used in this study.

The most disappointing section of the book is the chapter stating the conclusions from the study. It appears that practically nothing was discovered which was not already known. We have seen demonstrated that "although social-class position, intelligence, values and ideals and so on, are each related to character reputation, the degree of relationship is so low as to be of little predictive value." For the next part of the book "Perhaps the most significant conclusion of the individual studies is that moral character, personality, and social environment are related in systematic ways and that moral character cannot usefully be studied apart from the total personality." One rather surprising conclusion has a footnote stating that "This state-

ment applies only to the "Ideal" Defiant Person, of whom no case was found in the Prairie City High School." The statement itself, page 186, may be one of the implications of the study, but it appears to be a serious weakness in this report that one has no means of segregating the conclusions from the implications.

Another surprising device is the classification of students, of these particular students, into personality types based on the evidence obtained for them followed by the useful conclusions or implications that Defiant persons are likely to be defiant, that adaptive persons are likely to be adaptive, etc.

F. J. HOULAHAN

Department of Education,
The Catholic University.

PRINCIPLES OF SECONDARY EDUCATION. Rudyard K. Bent and Henry H. Kronenberg. New York: McGraw-Hill Book Company, New second edition, 1949. Pp. xvi+619. \$4.50.

This thorough revision of a successful text retains the general framework and purpose of the 1941 edition: to give a comprehensive, teachable treatment of the secondary school in the United States. The new edition is up to date in all respects. The factual data are modernized, the trends and issues emerging from the reorganizations of the war and post-war period are included, the tables and graphs have been extended. In many cases the text has been modified in keeping with a shifting of emphasis. For example, emphasis is laid on more general education than on too much vocational education when the aims and functions of secondary education are discussed. Descriptions of new schools, such as the community school, or of unusual practices in secondary schools have been added. The treatment of schools of other countries has been revised, with a more extensive discussion of schools in Mexico and Canada included.

A study manual for students will be issued separately, and film-strips to accompany the text are being prepared.

Teachers in high schools and students of secondary education will find a wealth of pertinent material in this attractively

written text because the authors in the revision have succeeded in making a good book better.

FRANK J. DROBKA

Department of Education,
The Catholic University of America.

IMPROVING HUMAN RELATIONS IN SCHOOL ADMINISTRATION. Wilbur A. Yauch. New York: Harper and Brothers, 1949. Pp. ix + 299. \$3.50.

Here is a straightforward attack upon a most perplexing problem in school administration, namely, the personal phase of school operation. The writer's thoughts and conclusions bypass the trails of fantasy and nonsense which seem so enticing to several utopian educators who discuss this topic. Many may smile at Mr. Yauch's simple faith in the experimental process as the sole method of seeking solutions to the difficulties that arose when several human beings try to work cooperatively, but no one will deny that he has made great use of his own experience as a school principal to analyze such difficulties and to evaluate their possible solutions. School administrators will appreciate his many valuable and practical suggestions for establishing and preserving efficient harmony in their staffs. Arrogant administrators, of whom unfortunately there are many, may squirm somewhat as they assimilate its contents, but for them the book is definitely a dose of the right medicine. In their schools the evaluative questionnaires suggested by the writer would of themselves serve greatly to improve human relations. Though intended for superintendents and principals of elementary and secondary schools, the book is worthwhile reading for administrators of institutions of higher learning and for staff members at all levels.

The thoroughness with which the topic is treated is admirable. The presentation is both perspicacious and perspicuous. Experienced administrators will marvel at the writer's insight into the innumerable facets of the problem. His philosophy with regard to faculty participation in administration is liberal, but he shows a sound regard for respect for responsible lead-

ership, which, after all, is a condition *sine qua non* of effective coordination of the efforts of intelligent people.

JOSEPH A. GORHAM

Department of Education,
The Catholic University.

HOW TO IMPROVE YOUR PERSONALITY BY READING. Francis Thornton. Milwaukee: Bruce Publishing Co., 1949. Pp. 233. \$2.50.

Of the making of books to improve your personality there is seemingly no end. However, Father Thornton's contribution is from a fresh angle, since he is writing of personality as conceived by the philosophers—that inner core of being which cannot be communicated—and not of the glitter and external charm that is supposed to “win friends and influence people.” *How to Improve Your Personality* contains a number of chapters devoted to books and reading in general and others discussing the methods of reading various literary types.

The reading that the author is concerned with here is of the type that broadens and deepens a man's vision and prevents his seeing the world entirely in terms of his own ego and his own era. Among the notable chapters is the one on “Poetry”, which might be read with profit by those teachers who because they either dissect poetry like a bug under a microscope or because they exalt it into a nebulous region of unreality deprive students of a part of their birthright. The chapter on reading science is especially well-done as it follows out its key sentence: “To learn to read scientific books is certainly part of modern duty. If a man is going to pick his way among the scientific uncertainties, it is imperative that he possess a basic knowledge of them.”

Father Thornton's discussion of religious reading is stimulating, as it is a challenge to Catholics to realize the magnificence of their heritage and a warning that although enthusiasm is good, it must be coupled with breadth of understanding to possess permanent value.

The reading lists appended range from Aeschylus to Dunsany and are intended to be suggestive, not definitive. A second

appendix lists the Hundred Books from the St. John's College program.

How to Improve Your Personality by Reading should be useful to the high school teacher whose better graduates so often ask, "What shall I read?" and to the mature man or woman who finds best-sellers, radio, and television inadequate to the task of keeping him mentally and spiritually a person.

SISTER GERTRUDE LEONORE, S.S.J.

West Catholic Girls High School,
Philadelphia, Pa.

ENGLISH—SECOND COURSE. A. Stoddard and M. Bailey. New York: American Book Company, 1947. Pp. 582. \$2.08.

ENGLISH—THIRD COURSE. A. Stoddard, M. Bailey, and G. McPHERSON. New York: American Book Company, 1948. Pp. 412. \$2.20.

In the preface to *English—Third Course* the authors make a statement which might well serve as a keynote for an estimate of these texts—"This textbook—any textbook—is but a tool. It is hoped that *English—Third Course* will be used as a tool, and that no teacher will ever allow himself to be used by it."

The average classroom English teacher desires a tool that will do two things—help her to make her students realize they have something to say and supply them with motivation and drill material to aid them in saying it correctly and cogently.

Each book in this series is divided into two sections, composition and grammar. The first section includes oral and written composition and letter writing as well as such related topics as "Using the Library." Each of these two volumes devotes to creative writing a chapter which might serve as a challenge if the class is in need of additional materials to provide for individual differences. The grammar division treats sentence types, parts of speech, capitalization, punctuation and word study. Spelling is approached through a handful of basic rules. All the topics are treated by the tradition rule-example-drill method. However, the teacher who prefers the functional approach will find a mine of material in the composition section with cross-references to the second group of chapters.

These books offer a wealth of material in composition organized under the somewhat old-fashioned order of narration, description, and argumentation. It is debatable whether such chapter heads will hold much appeal for sophomores, although the material itself is thoroughly usable.

In general, the books are flexible tools usable at the discretion of the teacher. They offer a goodly supply of diagnostic tests, remedial materials, mastery tests, and continual maintenance of basic skills. In format the pages are somewhat crowded for the best pupil approach.

SISTER GERTRUDE LEONORE, S.S.J.

West Catholic Girls High School,
Philadelphia, Pa.

DYNAMIC PSYCHOLOGY AND CONDUCT. Harold S. Tuttle. New York: Harper and Brothers, 1949. Pp. iv+428. \$3.50.

Exemplifying in his writing the fundamental tenet set forth in it, Mr. Tuttle has put out a very readable and inspiring book. Conduct controls are to be conditioned in accordance with Thorndike's Law of Effect. The reader is to be conditioned to put into practice the recommendations of the author.

Whatever may be the author's personal philosophy or theology, the present book is limited in its scope to education in a purely natural milieu. Religion has its place, but "Undoubtedly the highest function of religion is the integration of personality (sic), the unification of ideals, the projection of a perfect self as the standard by which to regulate all conduct." Education is merely the "effort of a democratic society to extend the democratic process to its immature members as a means of initiating them into full membership in that society." (p. 57).

However, this is a very good book from many viewpoints. It strongly emphasizes the importance of accepting the right attitude towards school discipline. It rightly gives this discipline a major role in the educative process, a role which is proper to it and which is independent of those elements in the school's administration which are subservient to academic progress.

Moreover it highlights the educability of motives, of likes and dislikes, of ideals etc., providing much illustrative material as well as explicit principles by which their education can be brought about.

F. J. HOULAHAN

Department of Education,
The Catholic University.

— BOOKS RECEIVED —

Educational

Bent, Rudyard K. and Kronenberg, Henry H.: *Principles of Secondary Education*. New York: McGraw-Hill Book Co. Pp. 619. Price, \$4.50.

Guidance Through Franciscan Spirituality. Report of the 29th Annual Meeting Franciscan Educational Conference. Washington, D.C.: Capuchin College. Pp. 359. Price, \$3.25.

McKeowan, Harry C. and Roberts, Alvin B.: *Audio-Visual Aids to Instruction*. New York: McGraw-Hill Book Co. Pp. 608. Price, \$4.50.

The Student Personnel Point of View. Committee Report. Washington, D.C.: American Council on Education. Pp. 25. Price, \$.25.

Textbooks

Esser, Gerard, S.V.D.: *Theologia Naturalis In Usus Scholarum*. Techny, Ill.: Typis Domus Missionum ad St. Mariam. Pp. 270. Price, \$3.00.

Harris, Florence La Ganke and Henderson, Ruth Adele: *Foods Their Nutritive, Economic and Social Values*. Boston: D. C. Heath and Company. Pp. 602. Price, \$3.00.

McCracken, George E., Trans.: *Ancient Christian Writers*. Westminster, Md.: The Newman Press. Pp. 659. Price, \$3.25.

Robinson, C. A., Jr.: *An Anthology of Greek Drama*. New York: Rinehart & Company. Pp. 269. Price, \$.65.

Tobin, James Edward and Others: *College Book of English Literature*. New York: American Book Company. Pp. 1,156. Price, \$6.25.

Xavier, Sister M., O.F.F.: *Singing With David and Ann*. New York: Ginn and Company. Pp. 48. Price, \$.80.

General

Burton, Katherine: *Chaminade Apostle of Mary*. Milwaukee: The Bruce Publishing Company. Pp. 249. Price, \$3.00.

Gassner, Rev. Jerome: *The Canon of the Mass*. St. Louis: B. Herder Book Co. Pp. 404. Price, \$5.00.

Howard, Guy: *Give Me Thy Vineyard*. Grand Rapids 2, Mich.: Zandervan Publishing House. Pp. 287. Price, \$3.00.

Pamphlets

Alfred P. Sloan Foundation, Inc.: *Report for 1947-48*. New York: Alfred P. Sloan Foundation, Inc. Pp. 62.

Kerr, Chester: *The American University as Publisher*. Norman: University of Oklahoma Press. Pp. 32.

Lord, Daniel A., S.J.: *God Bless the Newlyweds*. St. Louis: The Queen's Work. Pp. 32. Price, \$1.00.

McCluskey, Neil G., S.J.: *Short Flight to Heaven*. St. Louis: The Queen's Work. Pp. 40. Price, \$1.00.

O'Brien, John A., Ph.D.: *You Can Win Converts*. St. Louis: The Queen's Work. Pp. 36. Price, \$1.00.

Sky Pilots Tom Webster Joins the Franciscans. Cincinnati: The Seraphic Society for Vocations, 1615 Vine Street. Pp. 32.

Tracey, Anne C.: *Watch Your Manners For Young Folk*. New York: The Paulist Press. Pp. 32.

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 13—1917 Jan. thru May
 14—1917 Sept., Oct., Dec.
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 18—1920 Jan., Feb.
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